

# GayCommunityNews

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## Judge Dismisses Charges in 'Gaydreams' Case

CINCINNATI, OH—Charges have been dismissed in the case of the producer of a gay radio program accused of distributing obscene material to juveniles through one of his broadcasts.

Judge Peter Outcalt on August 26 granted a motion to dismiss felony charges against John Zeh, the producer of "Gaydreams," and WAIF-FM, the public radio station that carries his program, on the grounds that the law under which Zeh and WAIF were

charged applies only if the material in question is presented specifically to juveniles and not to the general public.

Hamilton County Prosecutor Simon L. Leis has said he intends to appeal the decision and may also seek an indictment on misdemeanor charges of pandering obscene material. Leis has 30 days in which to appeal and three years in which to file additional charges.

The trial resulted from a January 3 "Gaydreams" program in

which Zeh read an article from *First Hand* magazine dealing in a humorous manner with sexual lubricants entitled "A Guide to Greasy Fingers." The program was heard and tape-recorded by four juveniles whose father later complained to Leis. Zeh was charged with four counts of distributing obscene material to minors, a fourth-degree felony carrying a maximum penalty for each count of five years in prison and a \$2,500 fine (see *GCN*, Vol.

8, No. 32).

Outcalt also granted a defense motion to dismiss charges on the grounds that Zeh could be charged with only one count since only one incident was involved. Outcalt's ruling states, "The Court feels that it would be just as logical for the State to list each suggested lubricating substance as a separate count of the indictment [as to list each of the four juveniles]. The State could return indictments for the Crisco count, the Vaseline count, the butter count, the banana count, etc."

Allen Brown, attorney for WAIF, called the decision "a great victory for the freedom of broadcasting. It lets broadcasting still address itself to adult listeners without being criminally liable or having to reduce content to the level of an eight-year-old."

Zeh credits the work of Brown and of his own attorney, James Feldman, for their work on the case. He also expressed gratitude to people across the country who supported the First Amendment Defense Fund, an organization formed to help pay his legal costs.

"If the gay community weren't united to stand behind me," Zeh commented, "worse could have happened. People see it as a real threat to the freedom of broadcasters and the gay community's freedom."

—filed from Boston

WAIF manager Parker Van Herpe said the trial had nevertheless taken a toll. "There's something of a chilling effect," he said, "and to that extent it has been a very clear victory for the prosecutor."

Van Herpe said that as a result of the trial another local radio station, for example, had brought in an attorney to listen to the sound track of "A Chorus Line" before broadcasting it.

Van Herpe said Zeh's program has been moved to a late hour when minors would not be likely to listen.

But Feldman, Zeh's attorney, commented, "This incident didn't create the chilling effect. The atmosphere was here for years anyway. Some new oppression has to be instituted every so often just to keep it in effect."

Zeh commented that Cincinnati is a "closed town" partly as a result of the long history of the activities of Leis and the police.

Zeh, fired from an editing job after the indictment, has been unable to find work. He is planning to teach a continuing-education course called "Sexual Subcultures" at the University of Cincinnati this fall, although some complaints have been lodged against the school for offering a gay-related course.

—filed from Boston

## Lesbian Judge Appointed

By Jil Clark

SAN FRANCISCO—Governor Edmund Brown, Jr. has appointed Mary Morgan, prominent lesbian and gay rights attorney, to the San Francisco Municipal Court.

Morgan called her August 26 appointment "a momentous event, not only for me but for the entire lesbian and gay community here and throughout the state."

"I think it's important to have more lesbians and gay men visible in our society so people can see there's not an enormous difference between us and we don't have anything to fear from each other," she added.

Brown appointed the nation's first openly gay judge, Stephen Lachs, to the Los Angeles Superior Court in 1979.

Morgan stated on her application that she had lived in a stable relationship with another woman for five years. She also mentioned that two-thirds of her clients are women and that many are lesbians or gay men.

Morgan said last week that she hopes to "bring to the bench not only my life experience and sensitivities as a lesbian but also my deeply felt commitment to equal justice for everyone in our society.

"I also hope my presence and visibility will be a source of pride and strength for the lesbian and gay community."

More than 50 organizations and individuals supported Morgan's

appointment to the bench. Morgan described herself as "extremely fortunate" to have received votes of confidence "from every prominent elected official to every major organization within the gay community. It is important that this breadth of support be recognized as a symbol of the unity which is possible within this city and of what could be possible in other communities throughout the country."

Arthur White of Morgan's law offices told *GCN* that he was surprised by the appointment. "There had been some indications that the governor was considering her application and she is eminently qualified, but a year had passed and we had heard nothing.

On the other hand, White said, Morgan's appointment "seems to be a logical extension of [Governor Brown's] policy; he's been appointing a lot of women and third world people to the bench."

On the same day Brown appointed Morgan he also appointed Lillian Sing and Laurence Kay to the Municipal Court bench. Sing, who was born in Shanghai and has served on both the San Francisco Civil Service Commission and the Human Rights Commission, will be the first Chinese-American woman to serve in a northern California judicial post. Kay, a member of California Attorneys for Criminal Justice, is the son of an influential real-estate

developer.

White said Morgan is not likely to be ruling on any matters related to lesbian and gay rights *per se*, since the Municipal Court, the lowest court in the state, deals only with personal injury suits and contract disputes involving less than \$5000, minor criminal matters and misdemeanors.

Morgan, a graduate of New York University Law School and Smith College, will earn \$57,231 annually in her new post. She has practiced law in San Francisco since 1972, has worked with the National Housing and Economic Law Development Project and taught family law at New College in California. —filed from Boston

## City Attorney Gives In On Ordinance Challenge

By Scott Brookie

SAN FRANCISCO—Facing growing pressure from the local lesbian and gay community and the Board of Supervisors, San Francisco City Attorney George Agnost has withdrawn his legal challenge to the city's gay rights ordinance.

The controversy stirred by Agnost's actions may result in increased prominence for the ordinance itself, and in soured relations between Agnost and the gay community.

In addition, further legal challenges by private attorneys may yet await the ordinance.

The controversy began when Michael Raines, former director of the city's War Memorial complex, filed suit against the War Memorial's trustees and against the city, charging that he had been fired because he is gay. In defending the city, Agnost chose to argue that the gay rights ordinance under which Raines sued is unconstitutional.

Members of the city's gay community were upset with the decision, saying that Agnost's actions fueled anti-gay sentiment and imperiled similar ordinances in other cities. Many organizations called for Agnost to resign (See

GCN, Vol. 9, No. 7).

In addition, although Agnost says he made his objections about the ordinance known before it was passed in 1978, many members of the Board of Supervisors were also not pleased. Supervisor Nancy Walker charged that Agnost's actions represented a pattern of "providing inadequate and unreliable advice," and "picking and choosing the laws he will enforce."

Contacted by *GCN*, Agnost acknowledged that he had withdrawn the legal challenge, and had instructed the War Memorial trustees to seek private counsel at city expense, but added that his opinion of the legality of the ordinance had not changed. Asked if the ordinance might come under legal fire in the future, Agnost said that "some, perhaps even all, of the [trustees] might want to litigate that issue [of constitutionality].

One of the charges leveled against Agnost during the controversy was that his office had not done enough to make people aware of their rights under the ordinance. Agnost responded, "I don't know if that's the responsibility of the city fathers and mothers . . . Should we send a notice to every citizen in the city? . . . I don't think that's practical,

quite frankly."

At least one gay organization may attempt to take up the slack. Howard Wallace of the activist organization Solidarity told *GCN* that the group would "try to publicize the law more, and see if we can get the city to get businesses to post it, and to put out copies of the law . . . There's no question that there is discrimination."

The ordinance incident has fueled old resentments between Agnost and the lesbian and gay community. Konstantin Berlandt of the Harvey Milk Democratic Club told *GCN*, "He has done more against [the gay community] than any other civil official. Berlandt called Agnost a "henchman", comparing his position to that of Nixon Attorney General John Mitchell. "They pass it all to him, so that he can say that there can be no civilian police review board, that the Jaguar [Club] applied for the wrong permit, that the gay rights law is unconstitutional. I mean, think about it."

As *GCN* went to press, it was unclear if anything would come of the discussion in gay organizations of running a candidate against Agnost in the November elections.

—filed from Boston

## Bar Raid Charges

By Larry Goldsmith

BOSTON—Charges against most of the men arrested in the July 26 raid on the Quagmire bar were dismissed at a hearing on August 25 in Suffolk County Municipal Court. The dismissal followed negotiations among defense lawyers, prosecutors and a judge in which the district attorney's office agreed to the dismissal of "open and gross lewdness" charges against the customers arrested on the condition that Quagmire pay court costs of \$25 per person.

Quagmire owner Lloyd Swanson and manager Barcaly

Churchill still face prosecution on charges related to the raid. A hearing on those charges has been scheduled for September 23.

At least one customer forfeited his case by failing to appear at the August 25 hearing.

One of those charged, a long-time friend of a man who committed suicide two weeks after being arrested, commented on his dismissal, "I didn't feel as elated as I should have . . . probably one reason is because of my friend."

Another man stressed that although the charges were dismissed and court costs were paid by Quagmire, each man arrested

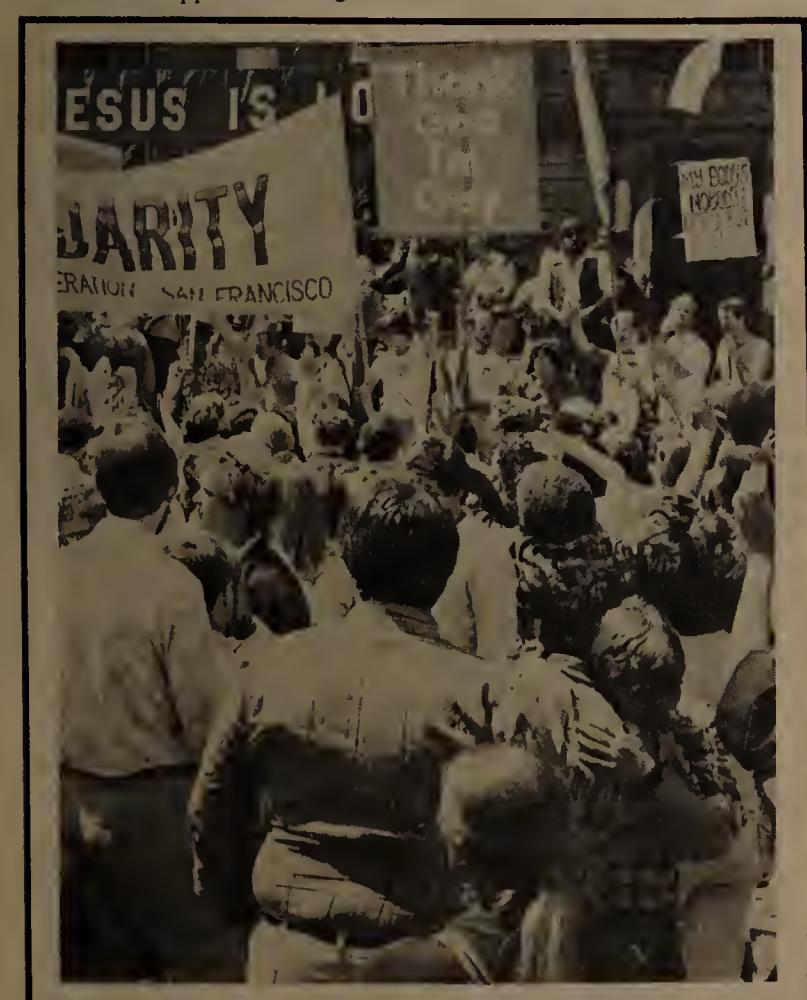
had to pay his own legal fees.

"It's a form of harassment, that's all," he said of the affair.

But Quagmire manager Barcaly Churchill adamantly maintained that the raid was not a gay issue.

"It really disturbs me that people like the likes of *GCN* want to turn this into some sort of *cause celebre* . . . like a Stonewall 1981," Churchill said in a telephone interview.

"It just bugs me that outside people want to interject in this sort of thing and turn it into a circus. It's not an issue of gay rights at all and I wish they would just leave it the fuck alone."



Rink  
In San Francisco a rally of about 100 fundamentalists from all parts of the country was met by over 1000 lesbian and gay demonstrators on August 15. The fundamentalists, under the banner of "Save Our Souls," spent a week in San Francisco attempting to save the souls of homosexuals and others. The counter demonstration was organized by Community United Against Violence.

## Dropped

# News Notes

## quote of the week

"Wouldn't it be wonderful if gays fought back and defended themselves whenever they're physically attacked? Other groups do it. Why can't we? . . ."

"Being able to fight back and face up to our tormentors will make us feel better about ourselves. It will add a whole new dimension, a whole new meaning, to gay pride and self-respect. And it will serve notice to our enemies, from the street-corner hoods to the so-called Moral Majority, that gays will no longer roll over and play dead, for anyone."

—Lee Lucas in a guest column entitled "It's time for fags to bash the fag-bashers" in the Aug. 12, 1981 issue of *The Weekly News* of Miami, Florida.

## rightist contradictions

WASHINGTON, DC — The Moral Majority is mounting an effort to defeat proposed changes in the Washington sex laws.

The fundamentalist group is directing its efforts against a broad reform package approved in August by the Washington city council which would remove criminal sanctions against most forms of consensual sex between adults, including adultery and homosexual acts (see *GCN*, Vol. 9, No. 1). The measure would also eliminate immunity for husbands who rape their wives and would reduce the maximum penalty for rape from life in prison to 20 years.

Once approved by the city council, changes in the law in the District of Columbia must be submitted to the federal legislature for a period of 30 legislative days, during which either house may veto the changes. If the legislature holds to its present schedule, the 30 legislative days will end on Oct. 5.

The *Moral Majority Report* for August 24 quotes a letter from James A. Hickey, Catholic Archbishop of Washington, as saying, "Adultery, fornication and sodomy are immoral. The withdrawal of civil prohibitions and penalties does not make them morally permissible."

The same article warns fundamentalists, "Less than one month remains to prevent passage of this outrageous act. Readers must write immediately to their senators and congressmen to express opposition to [the change in the law]."

Frank Kameny of the Gay Activist Alliance of Washington told *GCN* his organization is observing the Moral Majority's efforts against the reforms and is preparing to counter them.

Kameny pointed out that the Moral Majority's effort is "in violation of the thrust of the New Right" in that it seeks federal interference in a local matter.

## homophobic mother

CARIBOU, ME — A lesbian and gay organization has called for the boycott of *The Mother Earth News* because the magazine refuses to carry lesbian or gay advertising.

The membership of Northern Lambda Nord of rural northern Maine and northwestern New Brunswick passed a resolution last month calling for the boycott after it was learned that *Mother Earth*, which has a "back-to-the-land" orientation, had refused an advertisement for *RFD*, a quarterly publication for rural gay men. When members of the organization inquired, they were told *Mother Earth* refuses all lesbian and gay ads because of complaints from readers.

Northern Lambda Nord urges gay men and lesbians to cancel their subscriptions to *Mother Earth* and to refuse to buy it on the newsstands. Letters explaining the reason for boycotting the magazine and demanding a change in policy should be sent to the publishers.

The letters should be addressed to Beverly Roots, Advertising Services, TMEN, P.O. Box 70, Hendersonville, NC 28791.

For more information on the boycott, write Northern Lambda Nord, P.O. Box 990, Caribou, ME 04736.

## homophile studies

LOS ANGELES — A graduate school will soon begin offering courses leading to masters degrees and doctorates in gay studies.

ONE Institute Graduate School of Homophile Studies has been authorized by the California State Department of Education to operate as a degree-granting institution and will offer a multidisciplinary program beginning in March, 1982.

A joint project of ONE Institute and the Institute for the Study of Human Resources, the graduate school is the only independent, multidisciplinary institution in the world devoted to gay studies.

For information or for an application, write to the Assistant Dean for Student Affairs, ONE Institute Graduate School, 2256 Venice Blvd., Los Angeles, CA 90006.

## old and happy

MELBOURNE, Australia — A recent study shows that, contrary to widespread belief, older lesbians and gay men are happier than their younger counterparts.

According to *Gay Community News* of Melbourne, a study by psychologists at Macquarie University indicates that youth are in general not as happy because they are still coming to terms with their sexuality.

Another part of the study reveals that lesbians are more likely to favor multiple relationships. Ten percent of the women questioned said that ongoing relationships with more than one woman were ideal but fewer than one percent of the men valued multiple relationships.

Most of those favoring multiple relationships were involved in political movements in which ideological factors tended to encourage them.

## counting us out

WASHINGTON, DC — The U.S. Census Bureau has decided not to tabulate households with same-sex partners despite the fact that persons living together could identify themselves as partners on the 1980 census.

According to *The Weekly News (twn)*, a gay publication in Miami, some gay organizations had hoped that a tabulation of same-sex partnerships could be used to estimate the lesbian and gay population of the country.

Figures on partners of opposite sex have already been tabulated.

An unnamed government official is quoted in *twn* as saying the figures on same-sex partnerships might prove embarrassing to policy makers who use the figures when planning federal and state programs. The official said organizations might use the figures to support the claim that government services provided the gay and lesbian community are not in proportion with the number of gay men and lesbians in the population.

The official said the figures on same-sex partnerships might still be tabulated if a non-government organization pays the computer costs.

## three years of struggle

RIO DE JANEIRO — *Lampiao*, one of the oldest and most respected gay publications in Latin America, has decided to cease publication.

In a July 27 letter to subscribers, *Lampiao* editor Aguinaldo Silva said, "After three years of struggle and due to numerous problems, mostly financial . . . the majority of the nine members of the editorial council has decided to close the newspaper's activities."

Silva cited "sharply recessionary times" as the cause of the paper's financial troubles.

Criminal charges filed against *Lampiao* in 1978 for "outrages against public morality and good mores" were dismissed earlier this year after individuals, organizations and publications throughout the world protested the government's action (see *GCN*, Vol. 6, No. 26 and Vol. 8, No. 33).

Silva has announced plans for a new magazine to be called *Pleiquei*, which he says will cover "all aspects of modern life, including leisure and consumption" as well as sexual politics.

## convenience of the government

SAN DIEGO, CA — The U.S. Navy has announced that it will discharge a woman petty officer despite the fact that she has been cleared of charges of homosexuality.

*San Diego Update* reports that Joan Dowling will be discharged for the "convenience of the government" at the request of her commanding officer after charges that she is a lesbian were dismissed at a March 9 hearing.

Katherine Bourdennay, Dowling's attorney, said such discharges cannot be appealed and can only be fought in federal court.

## youthful festivities

BOSTON — The Boston Alliance of Gay and Lesbian Youth (BAGLY) will hold its annual Festival on Saturday, September 12 from noon to 5:00 p.m. at Clemente Field in the Fenway.

BAGLY promises a great time for all with games and prizes as well as food and drinks.

The Festival will help BAGLY out of its strained financial condition, which is a result in part of the high rent the group is currently paying for its meeting space. They are looking for less costly space in some safe and centrally located part of Boston. If you know of any such space, call them at (617) 338-9472.

## dutch resolution

VIENNA — A lesbian and gay resolution was removed from the agenda of the general meeting of an international socialist organization held here this past summer.

*Sek*, a Dutch monthly gay publication, reports that efforts by representatives of Socialist Youth of Austria succeeded in preventing consideration of a gay rights resolution initiated by Dutch representatives at the General Assembly of the International Union of Socialist Youth. The Austrians also reportedly failed to distribute letters from lesbian and gay organizations to those attending the assembly.

A second resolution from the Dutch contingent could not be considered due to lack of time. It is expected to be introduced at the next assembly in 1983.

The Dutch socialists have protested the action and have asked socialist youth groups from other countries to take a public stand on gay and lesbian rights.

## friends in high places

WASHINGTON, DC — The mayor of the nation's capitol has appointed an openly gay man to the city's Alcoholic Beverages Control Board (ABC).

The *Washington Post* quotes Frank Zampatori as saying his appointment by Mayor Marion Barry is "very significant for the gay community. We have 32 [lesbian and gay] restaurants and bars in the city."

Zampatori said there have been problems in the past when police have raided gay bars and gay establishments have had trouble obtaining liquor licenses.

According to the *Washington Blade*, a gay newspaper, efforts to have an openly gay person appointed to the powerful board began last March when the Gay Activist Alliance (GAA) criticized Barry for his "failure to appoint more Gays to boards and commissions that control the disposition of city resources." GAA and other organizations subsequently sent a letter to Barry urging him to appoint a lesbian or gay man to the ABC.

Melvin Boozer, president of GAA, told the *Post* that relations between the community and the city government, particularly the police department, have improved greatly in the recent past.

## international protests

Demonstrations have been planned in major cities in the United States and other countries to protest the treatment of a gay British and Canadian citizen by U.S. government officials.

Customs agents at JFK International Airport in New York confiscated a diary and personal letters belonging to Philip Fotheringham when he attempted to enter the country last May and forced him to board a flight back to London. He was not allowed to contact a lawyer or members of his family (see *GCN*, Vol. 8, No. 46).

At the time, Fotheringham was on his way to visit a friend in Washington, DC who was to give him money to return to his home in Toronto for a job interview.

The National Organization of Lesbians and Gays (NOLAG) has planned national protests against the Immigration and Naturalization Service for September 26. For information about where demonstrations are to be held, call NOLAG/Boston at (617) 262-4777 or write them at P.O. Box 65, Back Bay Annex, Boston MA 02117.

## legalities

BOSTON — A public interest law firm in Boston has announced the publication of a directory of attorneys in the United States and Canada who are sympathetic to the needs of lesbians and gay men.

According to Gay And Lesbian Advocates and Defenders, Inc. (GLAD), the *National Lesbian and Gay Attorneys' Referral Directory* which they have published is a project of the National Educational Foundation for Human Rights (NEFIR), a network of public interest law firms, individual lawyers and paralegals concerned with the needs of the gay and lesbian community.

NEFIR, which is a non-profit, tax-exempt organization, includes the Lambda Legal Defense and Education Fund of New York, Gay Rights Advocates of San Francisco, GLAD of Boston, the Texas Human Rights Foundation of Houston and the Lesbian Rights Project of San Francisco.

The directory, which was edited by Richard Burns, is available for \$5.00 plus \$2.00 for postage and handling. Checks should be made to NEFIR and sent to GLAD, Two Park Square, Boston, MA 02116.

# Take Back the Night March Draws Crowds

By Jil Clark

BOSTON, MA—"We got the power, we got the right, the streets are ours and we'll prove it tonight."

Thousands of women and children marched to "take back the night" in Boston on August 29. Police estimates of the size of the crowd range from 3,000 to 6,000.

Organizers estimate that about 300 women marched from Dorchester to Jamaica Plain, where they joined 400 more women and headed for the rally site. The greatest number of marchers filed in from Allston/Brighton and the Boston Common.

"Well over 1,000" marched spiritedly through Central Square in Cambridge, according to Cambridge police. About 250 of those women began marching in a racially mixed neighborhood of Somerville. "Hispanic, Portuguese, Black, white, same struggle, same fight," they chanted as they filed past triple-deckers and high-rise low-income housing. Stopped at a traffic light, the marchers scanned the windows above them, waving at women observers. A middle-aged woman waved back from the seventh floor window where she and her children had been watching; the marchers below exploded into cheers and applause. Later, they passed by older women standing close together in two and three's on their porches. Each time one nodded or smiled, the women marching by whopped and clapped and waved vigorously.

Most of the marchers were white women in their 20's and 30's. "A lot more children marched than in previous years," said Marcia Duvall, "but not as many older women as I would have liked."

The post-march rally in Roberto Clemente Field in the Fenway had a multi-cultural flavor. Assunta Cha, from Asian Sisters in Action, addressed the crowd in Mandarin Chinese, with Connie Chan translating into English. Grisel Negron, of La Colectiva, a Hispanic Women's Group, and Zarita Araujo from the Portuguese women's community, also spoke at the rally in their native tongues.

"We march to combat sex, race, and class discrimination and violence," read a leaflet distributed during and after the march. The organizers, a majority of whom were white, placed a high priority on involving third world women in the march, emphasizing that "the lives of women of color are valued even less than those of white women." "We have a ways to go still," said Kate Raisz, who emceed the rally. "Trying to do a multi-cultural city-wide event in a city that is very, very racist makes the challenge that much greater."

Leaflets also called attention to the fact that, compared to white women, women of color are "three times more likely to be raped, assaulted or murdered"; 37 percent of women of childbearing age in Puerto Rico have been sterilized; 25 percent of



Susan Fleischmann

Boston's Take Back the Night March drew women from many different communities.

Native American women have met the same fate at the hands of federal family planning programs.

Organizers criticized the Boston Police Department's response to the rapes and murders of 13 black women and two workingclass white women in 1979. These crimes "were lightly dismissed as 'crimes of passion' by the city officials and the media," the leaflet stated. "In contrast, the

recent rape of a 'well-to-do' white nurse was portrayed as a brutal crime and a local hospital offered a \$10,000 reward for information leading to an arrest. Rape is a brutal crime regardless of the race or class of the victim."

Duvall noted that this year, for the first time, the march organizing committee drew women from as far away as Malden, Woburn, Lowell, Chelsea and even Tewksbury.

of the march during the afternoon before it took place, the Boston Globe covered the event on its front page with a large photo, and, said Landers, "most of the radio stations were more aware of the march than they were two years ago."

"But they could have given us a lot more advance publicity," she added. "Most importantly, they still are not making the connection between the march and the prevalence of violence against women."

No violence against the marchers was reported to the organizers, except by some women marching from Somerville who were verbally harassed by a group of white men who followed the march as it left Union Square, shouting, "Rape is right." Duvall said some men working at New England Free Press located in the square emerged to confront the harassers.

Duvall added, "Some tough looking men in baseball hats and t-shirts which said Back Bay Bruisers emerged from a bar on Fairfield Street [in Boston] and I thought, 'Here comes trouble.' But then they started cheering us on. They just waved their fists and cheered and cheered. I never figured out if they were being sarcastic."

This year's organizers did not remain silent about the omnipresence of anti-lebian violence nor the fact that a great number of the marchers are lesbians. The leaflets stated, "We march to affirm the right of lesbians to live and work in safety and the right of all women to express our sexuality." Prior to last year's march, lesbianism was not mentioned at the rally, in talking with the media or on any Take Back the night literature, although most of the organizers were lesbians.

The march received "better" coverage by the mainstream media here than in previous years, according to Sue Landers who has worked on Take Back the Night committees since 1979. Channel 4 broadcast an editorial in support



Boston area women took it to the streets on the night of August 29.

Ellen Shub

## Rally Supports ERA Fight

By Christine Guilfoy

BOSTON—"Twenty-four words, 300 days, three more states—it sounds simple, but it will be difficult." That is how Evelyn Murphy characterized the task ahead as she spoke at a kick-off rally on Saturday, August 22 for the "ERA Move-a-thon here in Boston."

The local event, sponsored by the Boston chapter of the National Organization for Women (NOW), drew 200 participants and was part of a nationwide effort to raise funds to be used to finance campaigns to pass the Equal Rights Amendment. Over 220 similar events were held nationwide.

At present, 35 states have ratified the ERA. A total of 38 states are needed before the June 30, 1982 deadline in order to achieve final passage of the amendment. Massachusetts ratified the amendment in 1972.

The event also commemorated Women's Equality Day, August 26, marking the anniversary of women's obtaining the right to vote.

The participants in the Boston rally, mostly women, ran, walked, wheelchired, roller-skated and bicycled along a 12-mile route through Boston and Cambridge.

Money was raised by those participants who had obtained sponsors for their 12-mile trek. At a rally following the walk, NOW announced that almost \$19,000 had been obtained in pledges.

The money is to be used to finance a concerted effort to ratify the ERA in four target states: Florida, Illinois, North Carolina and Oklahoma.

Cynthia Madeiros, president of Boston NOW, told GCN that the money will be used to fund major media campaigns in the target states. In addition, some money

will be used to subsidize volunteer workers in those states.

The day began with a kick-off rally at City Hall Plaza followed by the Move-a-thon, and ended with a rally on the Boston Common. The opening rally featured several speakers, including activists, politicians and celebrities. Both rallies were moderated by Madeiros.

Madeiros told the crowd of 200, "The fight for equality never ends until it is won." She highlighted the need for a constitutional amendment by reminding the crowd that the Reagan administration has made it clear that "no piece of legislation is safe from repeal."

All of the speakers at the rally reminded the crowd of the urgency of the effort, with less than ten months remaining to achieve ratification.

State Representative Lois Pines

told the crowd, "I have nothing to offer you in return for work on ERA except your pride as a woman. It will help your daughters, granddaughters and nieces. . . You'll look back and say you gave everything you had for justice."

Lucille Hicks, another state representative, said, "If we do not ratify we will have gone on record as denying equality to half the population."

Statements of support were sent by Massachusetts Senators Edward Kennedy and Paul Tsongas with Tsongas saying, "We all live in an unratified country until we ratify the federal amendment."

Also speaking were television personality Gene Rayburn and actress Lee Remick. Remick told the audience, "I want to declare myself. My commitment to passage is wholehearted and complete."

Jean Kilbourne, a media analyst, spoke of the image which the media promote of women. "We get the message everywhere that we should be sensual but innocent. . . The central message is that we cannot be both female and adult at the same time in this culture." In addition to discussing the misogyny and violence towards women which the media promote, Kilbourne pointed out the media's portrayal of feminism as a fad which has burned out.

Participants in the Move-a-thon who spoke with GCN also portrayed their sense of urgency in obtaining passage of the ERA. One woman told GCN, "Even though this is the last year, we've got to try one more time." Another woman told GCN, "I noticed the march was happening when I attended the HLA march. With all the Reagan stuff I realized we had to move. I hadn't realized the ERA might not pass."

# Community Voices

## smug attitude

Dear GCN,

Have we finally seen the end of Pat and Gayle or must we now anticipate Part III? Two extensive and sympathetic interviews seem to be more than adequate representation. I wonder if these S&M crusaders have considered some of their underlying assumptions: their no-holds-barred, anything-goes, if-it-feels-good-do-it philosophy towards sexuality (with mutual consent of course) is both dangerous and threatening in its ambiguity.

Pat and Gayle spend a lot of time feeling sorry for themselves and telling us non-S&M lesbians how oppressive we are for not supporting/reinforcing their lifestyles and right to choice but then go on to claim that S&M is a part of almost everyone's sexuality. Not only is such a generalization unfounded but such an assumption also denies us non-S&M lesbians a right to choose our own sexual lifestyle by claiming we're all S&M-ers at heart.

Their description of S&M as "a fantasy in which one of the (partners) controls the sex and the other is sexually submissive" sounds like the heterosexual role model most lesbians (and feminists) are trying to break out of/away from—something they seem to feel we should be criticized for. As for stating that fantasizing about situations with helpless victims allows Pat to "get (her) rocks off" (was that really said by a lesbian feminist?), if I hadn't been reading GCN (I checked) I would have thought it was the enticer for some porno movie.

I think they also need to be very careful before making statements about porn not being violent and not provoking violence. Presenting a woman as a "willing sexual pawn" and objectifying her as a body is a highly effective way of promoting violence against her. The fascists understood this when they de-personalized Jews, gays and other minorities. If you define violence as an action performed on an unwilling victim then it seems hard for me to believe that two people who argue that consent is the major distinction separating

S&M from violence and exploitation could claim that pornography is not violent. Porn excludes consent, something I'm sure that even they can't deny.

When Pat describes having sex (I can't call it love-making), it sounds like all that's involved is getting rid of the negative emotions she feels. I guess I just can't understand how physical struggling comes into sexuality—problems can be confronted verbally (wasn't she concerned with exchange and dialogue between partners?) rather than physically, surely, and wouldn't working out at the gym do just as well if she wants to use her muscles? All this "topping," "bottoming," using tools and implements seems to take the personalized out of sexuality and turn it into a coded activity with rules and regulations that separate partners, not bring them closer together. What's wrong with what she so disdainfully dismisses as "butterfly finger touches"? So much for her supporting someone else's right to choose their own way of expressing their sexuality.

Finally, aren't they making assumptions about non-S&M lesbians when they argue that only in S&M do partners discuss what kind of sexual activity turns them on? How's that as an example of trying to characterize a sexual lifestyle?

Pat and Gayle have *ipso facto* attempted to make lesbian feel guilty if they are not interested in power-play-sex, stating in classic Freudian terms, "you don't accept us because you're repressed sadists and masochists." Throughout the interview both women exude a smug attitude which says "we're liberated, you're hung up!" The S&M plea for acceptance should not be inextricably linked with accusations towards non-S&M-ers, who may have misconceptions but are not necessarily afraid or repressed. If they are so concerned about creating a more supportive environment for S&M maybe they should follow their own advice and stop trying to characterize and start exchanging.

Lorimar Doan  
Chicago, IL

act upon them by, say joining NAMBLA — all while living in a repressive community?

Perhaps, as Glickman suggests, NAMBLA should be more boy-oriented in its outlook. But the Association's emphasis on the defense of men is not unwarranted. It is intolerable that a BL can be jailed for life. It is intolerable that boys must endure the trauma of police interrogations and community censure. At the least, NAMBLA's policies encourage open discussion of pederasty which in itself provides support for the men and boys who become victims of intolerance.

As gay people gain respectability, it becomes tempting to garner even more at the expense of the movement's pariahs. Sadomasochism and boy-love will not generate popular support for gay rights. And frankly, gay liberation could survive without embracing such controversies. But what is the aim of the movement? Should it serve just to allow "normal" homosexuals their comfy niche in society, or is it a broader goal we seek? Unknowingly, the oppressed can swiftly become the oppressor. Gays are prone as anyone else to repeat this unfortunate historical tendency.

Yours sincerely,  
Bill Andriette  
Levittown, NY

## old issues

Dear GCN:

I am pleased that there is still a strong movement of men supporting feminism but I am puzzled by people thinking this is a new phenomenon. Both Shepherd Bliss in your Aug. 29 issue and Jean Segaloff in the earlier article are only bringing up old issues that many of us debated endlessly prior to 1975. I was told years ago that no matter how militant I was in supporting women's demands, I should not call myself a feminist because I am a man. Why are people still debating these old issues? Don't people read the things so many of us wrote between 1970 and 1975? It's wonderful that there's a "new generation" carrying on the struggle. But just remember you are not the first; AND — read some of the earlier thinking on the subject so that you move forward and not around in endless circles.

In love and struggle,  
Jeff Keith  
Philadelphia, PA

## the new masculinity

Dear GCN,

Jean Segaloff's article on "the myth of the feminist male" winds its argument around her resentment towards men who accept the designation *feminist*; springs from her misunderstanding and misinformation about the nature of the men's movement and in particular that part of it which claims to be *feminist*; and culminates in a sorry display of anger, to the effect that men cannot be feminist until they suffer the same oppression that women have suffered.

The feminist movement is not a woman's movement; the men's movement is not a *counter-feminist* effort; and the history of oppression due to gender is not unique to women.

First, oppression: easy to claim in this culture, harder to own exclusively. Gender-based oppression is rampant and men suffer too, but in ways which women have no part. The issues are: early death due to exhaustion of the mind and body under the expectations of male behavior and lifestyle; restrictive taboos on expressions of feeling, loving, caring relationships with men and women; an explicit call to violence and domination over women and men alike; an almost unsurmountable taboo against bonding with men, unless disguised as violence; and against bonding with women, unless accompanied by sexual aggression; a cultural blindness — expressed institutionally in education and working environments

— to the need men share with women for real and unthreatening contact, physical and emotional, with other men and women. . . the list goes on. It is better not to enumerate the list of unjust and oppressive burdens on men. The act of enumerating raises the level of anger and frustration: one tends to achieve only an incoherent rage and fall into the separatist, antagonistic self-righteous tone Ms Segaloff achieves at the end of her catalogue of women's history of oppression. Better to say: women, if you care to, listen to a man, and hear the anger and anguish he can justify — as well as you can justify your own. But, is this actually a competition for the most and longest oppressed among genders? I think not.

The men's movement, now in a curious stage of development, is not simple to explain or characterize. It has a history, and that history begins with the women's feminist movement. Why? Because women have provided men with the visible proof of the injustice and inhumanity inherent in our male-dominated culture. Men need to begin their transition toward a new identity with a clear recognition of the needs and rationale of the feminist movement, and its explicit definition of the male role in oppression of women. This happens: men still work together to answer the question, "what do women want?" Once this process of consciousness-raising begins, there are several options: *guilt*, and nothing is to be done with that but accept it and pass on through; *anger*, and this is a real problem, as men form clusters to battle women in courts and in social settings for "equality" in child custody and other issues — just as Ms. Segaloff cites the case of the speaker in Cambridge on "Men Abuse" who needed to explain how men are victims of women's violence, inappropriate as that seems; and finally *identification*, as men go beyond wondering what comes next, beyond feeling "left out" or "unrecognized" as their own oppression becomes apparent, and identify the common needs of men and women to change the psyche and the social norms of this culture so that gender-oppression is no longer viable. Toward that goal of change, many men in the movement have claimed the title, *feminist men*.

This self-designation is more than just semantics, and needs to be discussed in order to assist women such as Ms Segaloff who resent it. The startling fact — the hardest burden for men to live with and struggle with — is that *men's oppression is determined by, and actively administered by, other men*. Just as the male-dominance in our culture binds women to roles and restrictions both unjust and inhuman, it serves to limit men to unjust, inhuman and oppressive behavior. The man who wants to establish legal equality with and for women; who wants access to the full option of self-expression, of caring and loving and human contact; who wants to "opt out" of the pattern of domination and violence men are expected to live out — this man must face the choice of *refusing to be a man*.

This turn away, this rejection of "masculinity" is one hell of a task for men. Refusing to compete in the marketplace against women — a competi-

tion without contest — is one thing; refusing to compete against men as men (not as adversaries in a struggle toward a worthy goal) in society is another. Refusing to live a sexual life in which the penis is a weapon; refusing to limit one's need for physical affection to vaginal penetration; refusing to deal with woman as objects and with men as enemies; this is an act of enormous difficulty requiring unspoken courage and strength. Why? because *it means giving up a birthright of dominance, ease, advantage and recognition*, and accepting a struggle for human fulfillment based on equity, openness, and nurturing and respect for other persons without that base of culturally-endowed advantage given to "men."

Ms Segaloff doesn't want me to use the word "feminist" to explain or identify my outlook. I wish, too, that words didn't become issues of sexual politics. As a gay man, I have another option for identification — but that option is no more open to me as a member of this culture and in my social position than she would have the option "Feminist" be. "Androgynous" is clumsy and confusing; it becomes all to closely tied to "bisexual." No, I will not call myself a "Free Man" (that organization has already established a program and goals I cannot accept as the real matter of the men's movement). No, I will not call myself a "liberated man" because I am not liberated — and cannot be until the entire women's movement and the entire men's movement are unified and successfully turning this culture against sexism and gender-oppression.

So I call myself a *feminist man*. My concerns remain with the injustice women live with, and with the changes needed to allow men to live as fully human people, in equity with women. My concerns do not focus on fear of women, or on guilt as a man; they do not allow me to worry about media attention to men as feminists (most of it is about as misunderstanding and inappropriate as Ms Segaloff's article, if not as intelligent). They do not require me to catalogue the history of my gender or that of women, other than to recognize what caused us to come to this crises, at this time: women do not own the history of injustice and men like me do not need reminders of their own pain. My concern requires me to work with men, for gender justice, for new options for men, for easing the oppression culture lays on men, for opening men's access to the humanity they share with women.

I am a feminist man; and thank the women who came before me to allow my life to be fulfilled as a person without the restrictions defined by our culture as appropriate to "masculinity." At the same time I am in awe of the current strength in the men's movement of men — gay, heterosexual, and bisexual — who also identify as "feminist men" and are ready to go beyond male bonding — which is, I think, the real threat to Ms Segaloff — and achieve a new masculinity, in which we can call ourselves men and not fear external oppression, rejection by other men, or internal guilt and fear. There is an enormous task for men and women, and a real opportunity to accomplish a social revolution. Ms Segaloff — for valid reasons, and in great style — has done little good to advance that cause.

Roger Hooper  
Arlington, MA

## it takes courage

Dear GCN:

Neil Glickman's letter (Aug. 22 issue) is almost refreshing in its superficiality and improvised rationale. His breezy description of the complexities of S/M amounts to an unwarranted, offensive put-down of that which he knows little about.

As for other complexities, such as inter-generational sex, the writer wonders why he has never heard a boy speaking in favor of it, "much less marching in the street, as men do."

He has not, may I suggest, seen any boy marching, simply because such an act in contemporary society would require fifty times the courage it takes to write lengthy letters to GCN.

All rationalizations aside, finally the writer gives one good (if not quite ethical) reason for sinking NAMBLA. It is "political suicide" to help alleviate repression for men and boys associated with it.

I hope Mr. Glickman's conscience will never bother him, safe as he feels in his respectability, at least for now.

Cordially,  
Renate Corazza  
New York, NY

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# Speaking Out

## More Thoughts on Boy-Love

By Elizabeth R. Brown

Because of my involvement in the area of sexual abuse of children, I was recently asked to participate in a discussion with David Thorstad on inter-generational sex sponsored by NAMBLA. Most of the usual questions were raised, if not always answered, and rather than repeat that part of the discussion here, I'd like to talk about some of the assumptions, conscious and unconscious, we seem to make in talking about the subject, and perhaps raise some other issues as well.

I want to make my position clear: I am a victim/survivor of sexual abuse, the more direct as well as the indirect kind all women experience; I do not condone prostitution or adult and kiddie porn. I think it is degrading, objectifying, and in the case of heterosexual pornography, often encourages violence towards women. But I also know if/when censorship comes, GCN goes first; and the born-again Larry Flynt's Chester the Molester will be allowed to say five Hail Mary's and three Our Father's and be back on the newsstands in time to rape another child. I also will not defend child/adult sex by which I mean — and I agree this is an arbitrary cutoff — anyone under thirteen.

The connection between adult-adolescent sex and incest is inevitably made, particularly when the participants are of the same sex. In part this may be because the adult partners often talk in paternal terms, or are in some cases foster parents; or because the children seem too young to have lovers. But perhaps the main reason the analogy is made is because a heterosexual intergenerational couple is so accepted that to admit its similarity to a gay relationship would be threatening to heterosexual society. A 30 year old man going out with a 15 year old female is neither unusual, nor is he likely to be harassed, although in fact that relationship may be incredibly exploiting and unequal. (When I pointed out to a friend that a 17 year old male having sex with a 14 year old female — your basic American high school romance — is technically against age of consent laws, her response was, "Oh, that's not sex. That's exploration." That seems dishonest; the women I knew in high school weren't "exploring" and probably would have resented the term.) It's simply too close for comfort for straight society to say that 30 year old David going out with 14 year old Paul is the same as Joe taking out Susie. What it comes down to, ultimately, is the right to be gay.

An underlying issue is the right of adolescents to have sex. Perhaps fearful of the emotional and physical hurts, disasters and misjudgements that can and do result, or perhaps because our society is so uptight about sexuality in general, it doesn't want adolescents to have sex — and does its best to pretend they don't. We have passed laws to force adolescents to tell us they have V.D., need birth control, or abortions. The alleged Family Protection Act would in fact protect the assault, rape and murder of the spouse or child.

Society barely believes in gay adolescents, let alone ones who have sex. Some people still believe homosexuality is "catching" or "taught," and by whom better than an adult? The general assumption is that no one is gay as a teenager, that one night when you're 21, a frog comes into the room, and if the good frog kisses you, you turn into the handsome prince or princess; but if the bad frog kisses you, you may be handsome — but you're also queer.

To see one's child as a sexual being is understandably difficult for most parents. To see one's child as gay is also to be confronted with the child's sexuality, and once again, that brings up the right to be gay.

Now that consenting adult laws have been passed, homophobia is carried out on forms of sex not protected by laws. The 17 year old boy will not end up in jail; often the incestuous father does not end up in jail (because it's the daughter or mother's "fault"!); the child molester of a female will probably not end up in jail unless the child is murdered or viciously assaulted. In the recent doctors' rape case, the rape itself was often referred to as "non-violent." Whether these people should in fact go to jail is not the issue. Nor is the injustice implicit in punishing more severely those who molest males, than those who molest females. The point is that women and gays are "acceptable" victims: we are talking about sexism, compulsory heterosexuality, and heterosexual justice vs. homosexual injustice.

The possibility of exploration raises several critical points. Most women have a hard time imagining a relationship with a man that is not unequal in one way or another. Men have power on their side simply because they are men. The burden is always on the adult lover not to abuse his/her authority. We have emotional, financial, and sexual power over children all because we are instant authority-figures, whether we want to be seen that way or not. An adolescent cedes many things to an adult, and may be less able to articulate his/her wishes because s/he is more eager to please than adults.

Some boy-lovers describe young people as something to shape, citing the Greek idea of taking a young, uncouth lad, and training him. That is coercion; a child is not clay. It's following the example of the worst authoritarian parent who sends his son to med school when the boy wants to paint in an attic, making the kid a jock, and a straight one at that, and in the bargain, turning him into a psychiatric case for years — or the black sheep of the

family, and a psychiatric case for years! To make someone into what you want them to be — which is what patriarchal society has done to women all these years — is indeed manipulation and abuse of power. It is also, I think, abuse of one's humanity.

A reverse argument is that the boy actually has the power. But if he's a runaway, living with someone who cares for him may be the best thing he's ever known. If the boy lives at home and goes to the police, he also knows he can be hassled, threatened, put in a foster home, and does not want to go through that. (What is more likely is that the boy will be used to convict the man, and then the boy allegedly being protected from this alleged danger will be left alone feeling guilty, miserable and scared. When sexual abuse does occur, the courts, police, and doctors have managed to make their mishandling of it almost worse than the abuse.) But there is also a taboo against talking about it. One of the most powerful threats to keep quiet is that everyone will think he's gay. Remember what it meant to be called queer as an adolescent, when you suspected you were one?

We live in a society in which power and strength, and thus exploitation, are considered virtues. Consider our obsession with it in relationships, particularly in intergenerational ones! Those virtues are far more dangerous than any temporary power held by any adult. We have to change these so-called values, stop exploiting ourselves and our world. We have to stop the pervasive exploitation by parents, schools and society as a whole, to give up the attitude that they are possessions. Our children are not our own. Anyone who works with child abuse of any kind soon finds out that for all our talk, we do not value children much. We beat them, rape them, kill them, neglect them, throw them away, and reject them. I hope the NAMBLA people I talked with are right; I hope, even, that those who take a more radical and to my mind harmful view of child-adult sex are right. In some ways we do not know; we have a lot of stories; we have a lot of information on females, but less on males. "Coming out" as a survivor of incest, rape or abuse is agonizing; the pressure to keep the secret is constant. We also have many variables: a child who comes from the streets may be so messed up by the time he gets to a lover, who knows where the damage was done? I personally would like to find three or four straight men in their 30s who were involved in such relationships and see what has happened to them. If the people I have talked with are wrong, we are creating another generation of rapists and child molesters, at worst; and at best, walking wounded, incapable and afraid of love.

There is one last thing. The power structure knows this is an incredibly divisive issue in our community. It also horrifies otherwise-sympathetic heterosexuals who have the image, to quote *States of Desire* again, "of the eight year old, face down in a pillow, tears streaming down his cheeks, being fucked." They know we might unite on other issues, but not on this, and so they have made it a gay issue. Whether we want it to be one or not is irrelevant.

We in the feminist and lesbian movements have to understand what it is to be a gay man a little better; you have to understand our lives a little better. Men have to understand what it is to be abused, to live with the ever-present threat of rape. Perhaps gay men, in this city where too many gay men have been murdered, understand this a little better. I think men have to understand, for all their protests that adult/adolescent same sex relationships cannot be compared to heterosexual adult/adolescent relationships because of the inherent sexism, that they are feeding into a lot of fears and memories in women's lives, that it is hard, if not impossible, to sort this out from the experiences we have had. But what is crucial is that we all, men and women, understand that boy-love is being used as a smoke-screen, that the issue is not intergenerational sex, but the right to be gay in the first place. It is being used to turn the straight community against us, to divide our community at a time when we need to be more united. We have to be able to say, Wait a minute. The issue is not Revere, NAMBLA, or wherever the next crack-down occurs. The issue is legalized queerbashing, political and police harassment and injustice, and genocidal activity against gay and lesbian people. It is our freedom, and nothing less, that is being attacked. Lesbians in particular have got to understand what is happening to gay men, because if we do not, underdogs both as women and as lesbians, we will disappear without a trace. Once the "undesirables" are weeded out, and once the community itself weeds out its own "undesirables," it is that much easier for the rest to be weeded out. And by then, it will be too late for all of us.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under five pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

### ready to fight

Dear GCN readers,

I am writing in support of the gay community in general and boy lovers in particular. The recent police state type arrest and harassment (7/11/81) of NAMBLA members, especially my dear friend, Jerry Fox, has precipitated this letter. I was very upset to read of this event, though not totally surprised. It is much more than unfortunate that a homophobic society arbitrarily reacts to a misunderstood fear; that their ignorance, misinformation, and barbaric retaliation has caused the senseless degradation of a significant facet of our gay lifestyle. The reports of violence and threats on the lives of the members are obviously ignored by the heterosexist regime. These actions in any other context would lead to charges of menacing, etc.

We boylovers are totally on our own it seems; on our own to love in fear of incarceration, physical injury and death. Our orientation is cursed with the constant threat of murderous retribution. Conscientious boylovers only seek to express natural feelings in a manner that is both beneficial and rewarding. They care; they do not seek to recruit or indoctrinate — *a la* Bryant — they don't employ pressure nor coerce or threaten. There are those less scrupled than ourselves. We aren't happy about them either. It is commonly understood that if the boy doesn't find pleasure in the relationship, isn't comfortable, and feels under pressure or threat, that neither partner can enjoy the other.

We all have been the target/victim of some snide comment, or blatant verbal abuse, and many times serious physical violence. Just as the gay/lesbian community is constantly under fire

from macho-male oriented culture, boy lovers bear twice the agony. Since you yourselves have experienced this frightening, or at the least aggravating, situation, take a moment to realize if you will, how a boy lover feels to be chastised not only by society but also by members of his own community.

We must stand up now to defend our friends against the very same enemy who refuses to accept our lifestyle and wishes us death. I'm not asking that you immediately agree with or understand the pedophile, but that you accept and support an important part of your culture whose affections, like your own, are different from the mainstream heterosexual community. If gay society turns against one of its own internal groups, we divide and weaken ourselves as a whole. We allow the hetero-culture to take us apart, perhaps literally killing us off one by one. We're out of the closet more now than we ever were. Don't allow yourselves to be locked into hiding again. The self-righteous straight culture seeks to wipe us out. Please have compassion for boy lovers. We accept both straight and adult-oriented gay lifestyles.

I've loved boys since I was six years old, still do and always will. We are all aware that life's not at all easy, and being a boy lover makes it that much more difficult. Stand behind us; support us. We need to be free to love those who want to love us. If the boy lover's lifestyle is forced to fall, whose is next? Yours? Draw the line now. Support your culture. Organize, not Agonize! I'm 22 and ready to fight. Toward the education of the masses,

John Bonmarito

Buena Vista, CO

### sound the alarm

To the Editor of GCN,

I read David Morris's article "Council May Add Gay Provision to Austin Fair Housing Law" with interest. One question: why do we refer to people as "fundamentalists"?

Let them be called *thumperistics*: stone-throwing, hate-ridden, finger-pointing, self-righteous, Bible-spouting THUMPERISTICS. Spread the word and sound the alarm. If we are called faggots and queers, they can be called Thumperistics.

Sincerely,  
Robert Johnson  
Poughkeepsie, NY

### faggo-feminists

A Letter to GCN:

What to call ourselves? What to call ourselves? What to call ourselves that will be Politically Correct, offend none of the Elect? If "feminist male" is a ripoff of women's energies, then what, shall we call ourselves???

"Radical fairy" is one name that many of us have taken who are disaffected from the predominant male (and gay male) ethos. Even more blunt, however, is "faggo feminist," which the misogynist editor of a Boston bar rag once coined to show his contempt for us. I was flattered. Like the lesbians who proudly adopted Betty Friedan's slur "lavender menace," we should take the epithet as our own. He meant it because he saw us as "traitors to our sex," just as I can imagine him calling us "Un-American" (I am: *Free Vermont!*), and one Boston racist who once called me a "white nigger" in an anonymous hate

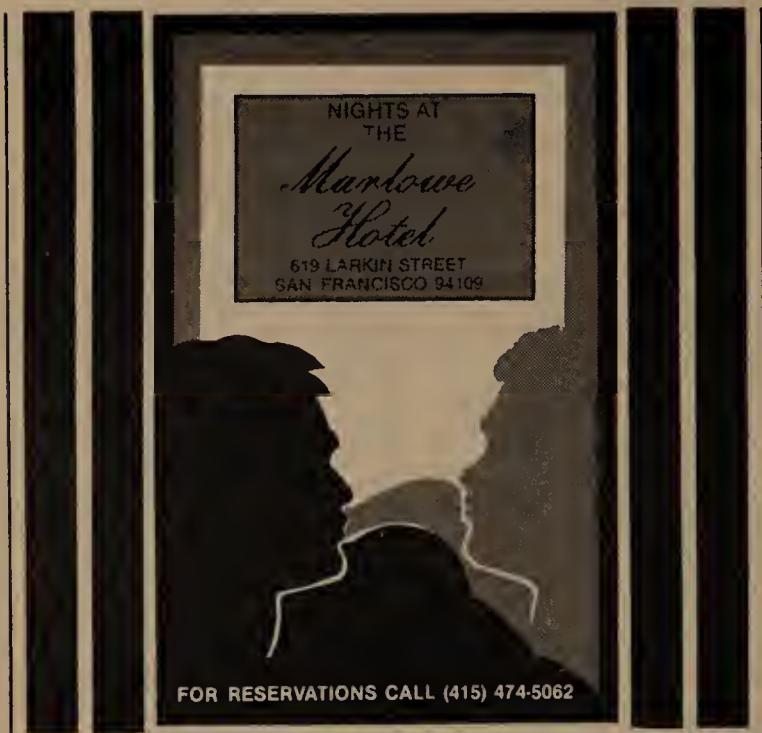
letter after I had written a letter to the *Globe* condemning the anti-busing movement.

On another matter, (well, it's related, really), I disagree with Paul Cameron's letter criticizing Dmitri Belsler. Cameron has not refuted his criticisms of the San Francisco gay community, just evaded them. Indeed, this dispute is symptomatic of why I moved across the Bay to Berkeley six months ago (Back East, towards sanity? or out of Sodom and into Gomorrah?) and why I have stopped covering SF politics for GCN.

I especially appreciated Belsler's quoting Carl Witman's comparison of San Francisco to a refugee camp. Two years ago I met Carl at the Arizona Fairy Conference, and I informed him that his criticism was more true now than when he wrote it a dozen years ago.

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Berkeley, CA

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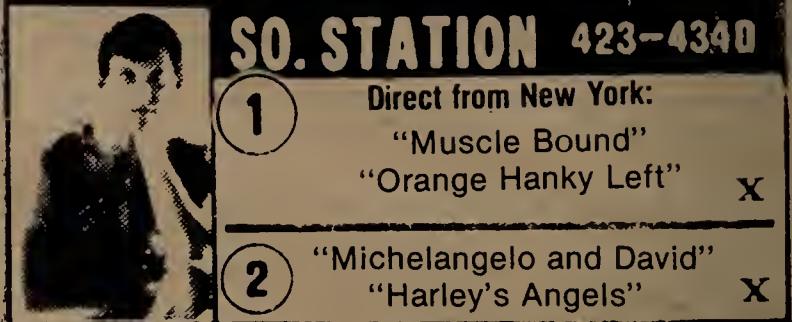
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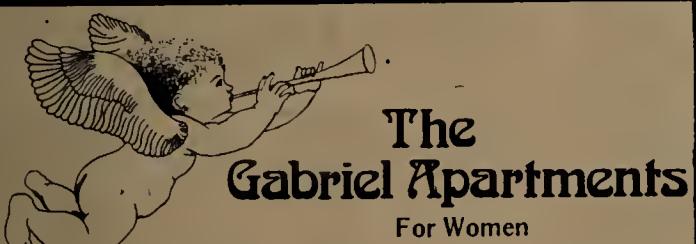
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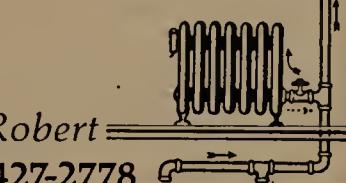
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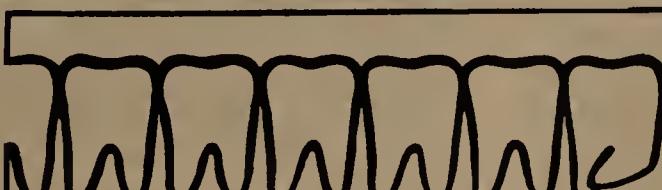
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# Hometown Revisited: Gay Liberation Reach

By Lester Strong

Albuquerque, New Mexico: founded 1706, elevation 5314 feet, current population approximately 425,000, hometown.

The first three of the facts given above are taken from a recent Albuquerque Chamber of Commerce brochure, the fourth comes from an altogether less official source, and yet for me one no less compelling—my own memories of childhood, and of growing up in a city that was itself continually growing up all around me. My relations with Albuquerque extend back to my birth there in 1946 (population then under 95,000), and although I transplanted myself to New York City in 1968, those relations have never ceased. For if Albuquerque can no longer be called my home, it nevertheless remains an often-revisited hometown.

And yet, other than to visit family and a few old friends, Albuquerque for me all too many times seemed more the nearest point I could reach by air to the *really* interesting places in New Mexico—Santa Fe, Taos, the Indian pueblos and ruins—than an area to be explored in and of itself. Much of this attitude no doubt sprang from the chauvinism of the newly converted New Yorker: What, after all, had Albuquerque to offer me culturally that my adopted home could not provide in even greater measure? But part of the problem also, I am aware now, had to do with my being gay. Being gay, that is, and growing up in a city where the profile of gayness was so low that it was virtually nonexistent.

I recall only two memories of, well, not gay life, but queer life in pre-1968 Albuquerque. The first is of an uncle describing to me in a contemptuous-horrified voice a bar in the downtown of the city he had been taken to where he actually saw men dancing together. The second is of a short, front-page newspaper article about a local man arrested for having sex with an underaged boy. Other than this slim evidence that homosexuals actually lived in Albuquerque, I remember only a fairly pervasive homophobia among the rancher and military elements of Albuquerque society into which I had been born. Anti-gay prejudice was rampant, and people could be, verbally at least, very assaultive on the subject.

These impressions are probably not very different from those many lesbians or gay men retain of their hometowns, but they were negative enough to cause my relocation—I might almost call it my flight—to New York. And even this flight I understand only in retrospect, since officially (even to myself) I moved to New York to attend graduate school. It took a number of years to sufficiently work out interior problems relating to my gayness in order openly to come out.

It was with some surprise, then, that in the summer of 1979, while traveling in New Mexico for the first time with my lover Ted, I flipped through the Albuquerque phone book looking for entries having to do with gay people and came upon a number listed beside the words "Gay Co-Op." I say "surprise" and mean it, for Albuquerque had become largely divorced in my mind from my gay life in New York. That dissociation now seems a bit unreal to me, for I was not unaware that in their own modest ways Albuquerque and New Mexico in the 1970s had made it onto the map of gay liberation—the state sodomy laws had been eliminated; Nancy and Peter Adair of *Word Is Out* fame were from the Albuquerque area, as were two of the women interviewed in the film; Lucia Valeska of NGTF had lived there for a number of years; and Harry Hay (an original founder of the Mattachine Society, who along with his lover John Burnside was also interviewed in *Word Is Out*), lived for awhile in a pueblo about 90 miles north of Albuquerque. Be that as it may, however, it was with a sense almost of revelation that I read the words "Gay Co-Op" and decided to contact the group.

A phone call produced no results, so Ted and I drove over to the address given. This turned out to be an "Alternative Community Center" located near the University of New Mexico (UNM) and containing a number of different groups. Taking down the Co-Op's hours, we returned later in the week for a rap with a couple of staff members about the state of gay liberation both in Albuquerque and in New York.

Two especially startling facts—startling to me, at any rate—emerged from those visits. The first had to do with Co-Op's location: It was housed in a converted medical arts building I had known as a child, in offices two doors down from where I had first been tested for glasses when I was 8 years old. Second, I learned that one of the two women's bars in town was situated only a few blocks away

from my family's home. Throughout the following winter, this juxtaposition of my past with present-day gay life in Albuquerque continued to perplex me. On the one hand there were my memories of homophobia and the sense of isolation I had felt as a gay youth growing up there, accompanied for some reason by an image that kept arising in me of Albuquerque as a city full of suburbanite clones, all identically enjoying their domestic—and strictly heterosexual—backyard barbecues. On the other was the reality of gays living and working there, with some of the centers of that gay life even being interlaced among the scenes and places of my childhood. There was a gap in my perceptions of Albuquerque, and I could not bridge it.

It became apparent to me, therefore, that I wanted to explore in greater depth this new and more open gay community and the people who had helped to make it more open. Obviously the increased local gay visibility was related to the increased visibility of gays at the national level, but what were its roots in the Albuquerque area and what effects had it had on the city as a whole? To answer these questions, then, I wrote the Co-Op about talking with activists in the area, and was put in touch with one of its founders, Ken Robey, whom I arranged to interview on my next trip back, in the autumn of 1980.

Ken and his lover Joe Froton live in a house not far from the Co-Op. Both attend the university part-time, and both also work in the building trades. Ken has been in Albuquerque for nearly 8 years, Joe for over 2 years. They have been together for 1½ years, having met at a private party. Ken, still one of the most active members of the Co-Op—its legal name is the Gay and Lesbian Community Association of Albuquerque—tells me some of its history: "We had our first meeting in December, 1976, which coincided with the opening of the Alternative Community Center. We saw the chance to get an office in a friendly environment at a low rent, as well as an opportunity to found an organization apart from the bars that would be supportive to gays and lesbians here. We actually started operations in March, 1977."

"What are your programs and activities?" I ask.

"The things we do regularly include telephone peer counseling, both for people here in Albuquerque and for those calling from other parts of the state. When possible we try to put long-distance callers in touch with gay people in their own area, but Santa Fe's the only community we've been able to do that for regularly. Also, since even before the Co-Op officially opened, we've had a speakers bureau. We've gone regularly to Planned Parenthood, and since 1975 to the sophomore class of the medical school at UNM—3 hours on homosexuality is all they get in 4 years, but it's 3 hours more than they used to get. We've been invited into the public high schools a few times, and we've also been to some of the private schools. We'd like to visit the public schools more, but the response from APS [the Albuquerque Public School system] has been less than enthusiastic. Last spring, too, a number of people, including my lover Joe, spoke at the police cadet training course, and I believe they're going back again this fall.

"I think the speakers bureau and the peer counseling are our most successful activities, but we've also tried to arrange social alternatives to the bars—picnics, parties, brunches, game night. At various times we've done 'growth groups' or 'coming out groups' for both men and women. And for a year now there's been a Gay Youth group. But Joe can tell you more about that since he's in charge of it."

I look over at Joe, who says, "Well, we meet at the Co-Op, but the group is run entirely by gay youth. We have an age limit of 22, although we may be expanding it a bit, and the Co-Op only provides the space and refers to us young gay people who phone its number."

"I know the relief the existence of your organization would have provided me years ago," I say, "although I might not have felt comfortable enough then to contact you. But what's the response now?"

"It peaks and ebbs. We meet twice a month and have anywhere from three to over a dozen people attending. That may seem like a small number, but young people here just aren't very political. They'd rather hang out at the disco."

"The disco?" I ask.

"The Last Chance Disco—perhaps you've seen it uptown on Central Avenue. It's a place for young people, meaning it doesn't serve liquor, and a lot of gay youth go there to socialize and have

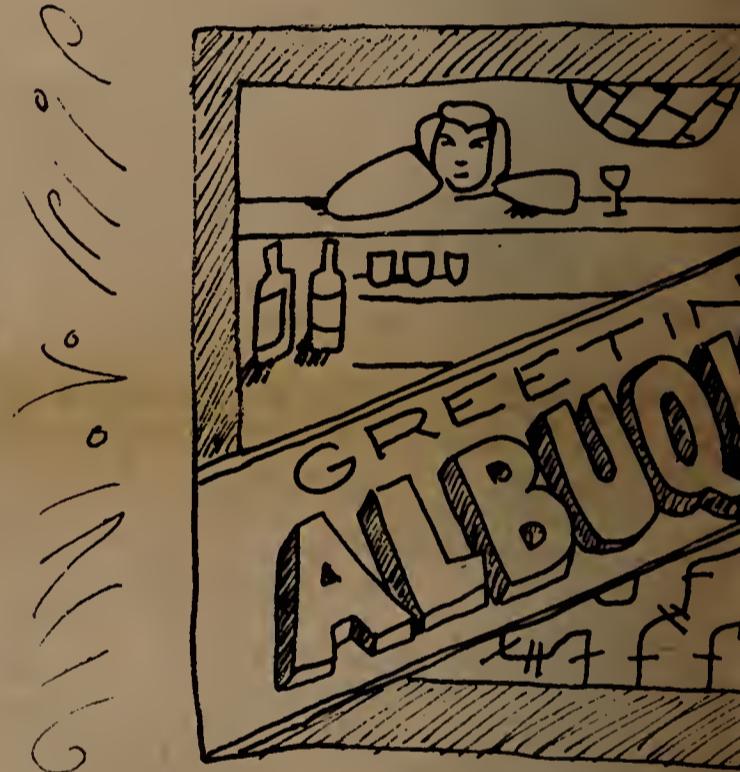
fun."

Here, I realize, is another part of my past updated into a gay context. "I've seen it," I reply. "Years ago the building housed the bank my family used. I even had my own Hopalong Cassidy plastic savings bank for coins from there. But what does your group do?"

"Our meetings are mostly raps where we get to know each other and explore issues like coming out, our families, school. We've also tried doing a few things besides the meetings—kite flying, going to the movies or the disco together—without a very big response."

"Big response or not," adds Ken, "before Gay Youth formed there was nothing explicitly for young gays here. I would get phone calls from high school students who would say, 'I'm gay, and I don't know anyone who's gay. What can I do?' But what could we do? They're underage, so you can't tell them to go to the bars, and they'd probably feel uncomfortable with the people attending our adult functions. Now at least we can offer them something." Joe nods his head, agreeing.

The conversation turns to other gay organizations and gay-related events in the city. "On the periphery of the Co-Op," says Ken, "some people put together two 1-hour radio specials on being gay in Albuquerque which were played on the university radio station, and one of those individuals went on for about a year to do a 5- or 10-minute gay and lesbian news spot on the station once a week during regular news time. And then not connected to the Co-Op—although



we often refer people to these organizations—are the local chapters of Dignity, Integrity, the Metropolitan Community Church, gay AA, and the National Lesbian Feminist Organization (NLFO). There's a kind of informal support group for lesbian mothers here, and there's always been a certain amount of support for gay women from the Women's Center at UNM. A small Parents of Gays group has been trying to start recently, and there's a women's coffee house located near the university. Oh, and the feminist bookstore in town holds lesbian forums regularly. That's about it for organizations in the Albuquerque area, except for the bars and baths, of course. But there are always a number of individuals doing things on their own—a local gay writer, for example, some counselors and therapists who deal primarily with lesbian/gay-related problems, or even the lesbian forums, which are put together by several women who have connections with the Co-Op and NLFO but are doing this on their own.

"Around the state, there's not much that I know of. But in Northern New Mexico Harry Hay and John Burnside had a small organization, and in Santa Fe a woman named Katharine Davenport—you may remember her as national media coordinator for the March on Washington—started a group called 'Lambdas de Santa Fe.' Katharine, John, and Harry have all left the state. I know Lambdas de Santa Fe no longer exists, and I doubt John and Harry's organization does either. However, a new group seems to be forming in Santa Fe now, from a few people who attended the first conference of radical spiritual fairs held outside Tucson last year."

"Did you in Albuquerque have much to do with Harry Hay?" I ask.

"Yes. He and John came to our Gay and Lesbian Pride marches at least twice, maybe three times,

# es the Provinces

and Harry was our principal guest speaker at two of those. Which reminds me. We have a gay newspaper that has just begun to publish. It's called *New Mexico Lambda* (sic) News, and its first issue has pictures of our last gay march."

I glance through the 8-page tabloid he hands me, which contains local and national gay news as well as various feature articles. Among the gay march photos, my eye is caught by one of an obviously angry person whose face looks like a distorted mask of hatred as he shouts and raises a threatening arm. "That's one of the Christian counter-demonstrators at our march. He was so vicious, shaking his fist, screaming, and everything. Just a vicious man."

"Counterdemonstrators?" I ask.

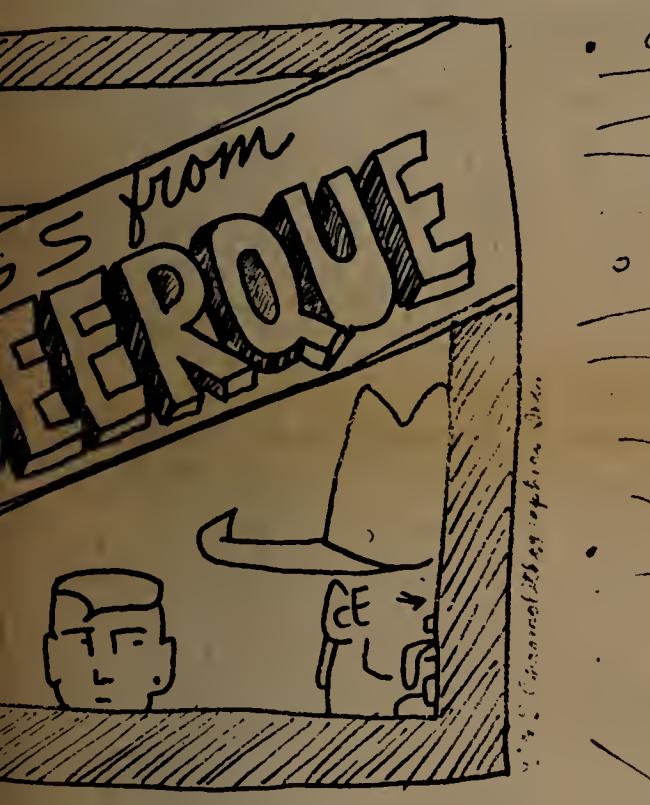
"Yes. They've shown up for 2 years now. The problem with this one, I think, was that his brother was marching with us and he didn't know anything about it until he came to protest against us."

I ask about the history of the Albuquerque marches in general, as well as about these "Christian" counterdemonstrators.

"Okay," replies Ken. "Our fifth march was this summer and we've had them every year since they began. You can calculate that back. From a handful of people, its size gradually increased up to a year ago, when we had about 150. That was the first time we had organized counterdemonstrators, about 20 to 30 of them. Last summer about 75 showed up. They really meant to harass us, and they did a good job of it."

"How?" I ask.

"I've seen a lot of anger and abuse and insults



hurled back and forth in civil rights and antiwar demonstrations, but never anything quite like this. First, they walked with us the whole length of the route, 3 miles or so, shaking their fists and screaming all kind of what I'd call Christian obscenities. You know, you don't say 'Fuck,' you just say 'Burn in hell' and urge cars passing by to 'do God a favor' and run us over. One guy even held a lit cigarette in the face of one of our marchers and said, 'This is how hot it will be in hell.' Then they physically blocked our access to the park where we were to hold our rally. After we broke through their lines and formed a little group — by then we'd shrunk from 150 to about 100 people — to start the rally, they swooped down, surrounded us, and began yelling and screaming so our speakers couldn't be heard. We had to stop everything, but it was so threatening we all stayed together. Eventually the Christians got frustrated and left. It was completely unplanned, but at last we were able to hold our rally."

"Were there police present?"

"Oh, the police were there 'to direct traffic.' They refused to separate the two groups, saying only, 'If anything violent actually breaks out, then we'll take care of the situation.' In the park they didn't even come close to observe."

"Clearly, to my mind, the police were discriminating against us in how they handled this as compared to other rallies. I mean if the mayor were to give a speech and people were to shout him down and threaten him with death, the police would probably act a little differently. Personally, I'm not sure I want police to take a very active role in demonstrations, but we've talked to the police chief and to the ACLU, which has promised to help put pressure on him, so perhaps next year things will be better. We're also going out into the community so that many more of both our gay and



## Community Association of Albuquerque (The Lesbian/Gay Co-op)

Co-Op are from women, but there's a very significant lesbian community both here and in the rest of the state. In fact, lesbian ranchers or homesteaders in New Mexico are almost a tradition — it was a not uncommon practice to have a big spread run by two strong women who wouldn't have any men in the household, or so I've been told."

"Well," I say, beginning to conclude the interview, "we've covered in a general way the gay movement and living conditions for gays in the Albuquerque area. What about the political consciousness of the gay community here?"

"On the whole, I don't think it's very high, at least in the men's community. There's more awareness among the women, it seems to me, about feminism, minorities, sex roles. But you should talk to women and see what they think. Speak with Beth Morris. She's active in the women's community here and certainly knows what's going on in it."

And indeed, my next interview was with Beth, a printer by profession and a member of the local NLFO chapter.

We met for lunch at a restaurant in the "downtown" part of the city — and I place the word "downtown" in quotation marks for a reason. Like all the Southwest cities I have visited that have developed as major urban centers since World War II, Albuquerque has no real core. Instead, it is made up of a large number of suburban communities, each served by its own shopping centers and all linked together by street and superhighway arterials. And I found walking through downtown Albuquerque on a cloudy, breezy, October day somewhat eerie. There was much building and remodeling of old buildings going on, but very few people were in the streets.

Inside the restaurant I remark on this emptiness and the lack of hurry-scurry among large numbers of people that one becomes accustomed to in New York City. "Yes, life is pretty relaxed here," replies Beth. "And of course gay life is also fairly relaxed, although there's a definite lack of the kind of gay visibility I was used to on the West Coast before I moved here in 1976."

"Why do you think that lack exists?" I ask.

"Well, there's some visibility, and it's growing. You see articles in the press and occasional radio call-in programs, especially around the time of the march every year. Also, the medical school talks — as Ken may have mentioned — have progressed from year to year. The panels are staffed now by gays only — no more heterosexual so-called 'experts' — and the section is labeled 'gay sexuality,' not 'deviate sex.' but a lot of people are still afraid to come out openly for fear of losing a job, an apartment, or whatever. I'm more protected than most since I'm in business for myself. But still, Albuquerque has no gay rights ordinance, and there's not likely to be one anytime soon."

"Can you tell me something about the women's community here? Its makeup, its attitudes toward gay liberation and feminism, its interaction with the gay male community?"

"We have women who work at all types of jobs," answers Beth, "although most of us are pretty middle class in background and income. There are quite a few older professional women who have been in Albuquerque for a long time — and I might add in the closet for equally as long. There are also lesbian Chicanas, visible mainly in the bars."

"As for attitudes, there are contradictions within the community. The closeted, older professionals are simply not active in the gay movement. Lesbian hostility to feminism also exists, but feminist consciousness is certainly higher in the women's community than in the men's, where I think it's pretty low."

"How does that low consciousness among the men show itself?"

"Oh, a good example would be our protest against the movie *Windows*. Only one man participated, although I should add that a very good male reporter on one of the papers here reviewed *Windows* and panned it. The reporter was straight, I think."

"Do you mean women and men don't cooperate or work together?"

"No, they do work together. Witness the Co-Op and the annual march. They have to. But there are problems."

"I've noticed signs around the city proclaiming this as 'Rape Awareness Week.' I should imagine NLFO was active in arranging for the events planned?"

"Yes," replies Beth hesitantly, "we had something to do with setting them up. But we've sort of pulled out."

"Pulled out?" I ask. "Why?" continued on page 12

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*By Michael Bronski*

My earliest years at parochial school were filled with detailed descriptions of sins. Endless details of sins: mortal sins, venial sins, sins of omission, sins of commission, big sins and little sins. It became an obsession with both teacher and student. The most elaborate examples were dreamed up and presented for discussion: "What if you were really hungry, and you had enough money to buy food, but you wanted to give the money to poor people, how big a sin is it to steal an apple?" The engaging part of these discussions was (to us students who were just embarking on lives of sin) the exactness with which the matter could be pinned down.

Later in life the discussions were repeated with almost the same content: "How far did you go?" Surely American culture must be singular in its fascination with the graduated stages of sexual foreplay — "first base," "going too far," "going all the way," "doing it" — the world series meets *coitus interruptus*.

In recent years these discussions have resurfaced with a depressing frequency and singlémindedness: "how dirty is it," "is it obscene," "is it porno?" Even though the examples are more concrete, the message beneath is still the same — "is it a sin?" Although feminist thought has raised serious questions about the image and portrayal of women in a deeply misogynist culture there is still much discussion and debate over the role sexuality plays in people's lives, fantasies, and feelings. In order to avoid being labeled "anti-sex" many of the people involved in fighting pornography

have invented a distinction between "pornography" and "erotica." This (false) distinction confuses the issue by sidestepping the reality that there is a range of sexual material. These three presentations — *Heart Throbs I* and *II*, *You Are Not Alone*, and *Pier Groups* — offer an interesting selection of comparatively diverse porno that illuminate what pornography is and how people might feel about it.

*Heart Throbs I* has an interesting history in terms of censorship. First presented six years ago (1974-5), the Cambridge police harassed Off The Wall and threatened to revoke its entertainment license because of the film's sexual content. Since they did not have the money to fight City Hall a compromise was struck and the two most offensive (sic) shorts were dropped: *Holding* and *Stamen*, which both deal with gay women and men in a sexually explicit manner. Now Off The Wall is showing the original, uncensored *Heart Throbs* which are being billed as "short, non-sexist films on sexuality and sensuality." On the whole they are a pretty mild bunch of footage. The offending films — both made by Connie Beeson — are frank presentations of lesbian and gay male lovemaking. The straightforward (so to speak) sex, however, is somewhat obscured by overfussy filming, romantic fades, and superimpositions that make the films resemble shampoo commercials. . . (I imagine that these films do answer the question "what do homosexuals do in bed?" — but only for people without much imagination.) Some of the films are classics like James Broughton's *The Bed* (1967) (a famous post-beat generation short which borrows a great deal from Richard Lester's *The Knack* (1965), John Knoop's close-up of body parts *Norien Ten*, and Karen Johnson's award winning *Orange*.

This first batch of *Throbs* are generally concerned with presenting a sensuous, fleshy experience. *Norien Ten* and *Orange* tell us that sensuality is feasible; *The Bed* tells us that it is socially permissible, *Stamen* and *Holding* show us how to do it. The question of what was or wasn't "pornographic" clearly (for the Cam-



Danish tv — innocent, caring, but sex nonetheless. From *You Are Not Alone*.

bridge police) was a matter of showing genitals — after all, most cops would admit to eating an orange, few to sucking cock. Since one of the benefits and purposes of pornography is that it excites us sexually, most of these films might be seen as pornographic since they are an incitement to excitement.

The new *Heart Throbs* is, for the most part, more of an intellectual experience. *Rolling with Love* (featuring gay tennis balls — thank you Renne Richards and Martina Navratilova) was designed for high school classes, *Brides* is a witty quicky on the absurdity of mating traditions, and *Gender* is a lovely film of a drag queen singing Charles Aznavour's "What Makes a Man." The difference between the two shows is, I think, one of social maturation; we had first to prove to ourselves that sex was all right before we could begin to take a more jaundiced, critical look at it.

The questions of "pornography," "erotica," and censorship are all tied to the central question of what sex means to us. (Clearly, "pornography" in a legal sense for the Cambridge police means that they don't want to see women and men slurping at same-sex organs.) In *Female Sexual Slavery* (a book which purports to answer questions about pornography and erotica) Kathleen Barry states that "In creating new sexual values we must first discard the assumption that sex, *ipso facto*, is automatically good or bad." I find the very raising of the question that sex could be anything but good rather disturbing. Excluding instances of force and coercion, it seems as though any "sexual values" based on the assumption that sex is anything but good are going to be very warped indeed.

Attitudes toward sex, porno, and censorship change according to country, culture, time, and class. *The Arabian Nights* which the Victorians found obscene we now give to children. Soft core and hard core are purely legal terms to describe what is permissible at any given moment. The difference between "pornography" and "erotica" is based solely on what people feel is respectable and are comfortable dealing with. (It should be remembered that the respectability-pandering *Ms. Magazine* which is always explaining the difference between "porn" and "erotica" also ran an article screaming out Billie Jean King's heterosexuality, a long piece trying to pass off anti-semite, fascist "Evita" Perone as a feminist hero, and prints beauty tips from Reagan supporter, Washington social doyen Liz Taylor.) The pigeonholing of what is and isn't acceptable is purely personal and almost always

transient.

A great deal of the outcry against pornography is a middle class phenomenon. "Nice people" don't do that sort of thing, they don't look at those sorts of things, and they most certainly don't frighten the horses by fucking in the streets. I have a friend who grew up quite poor (political points there) and cannot understand the objection to public sex: they all lived and slept in one room, his parents had sex in front of the kids. Because sex has been so long connected with shame it has been assumed (and internalized) that it is a private matter: gone public sex is an embarrassment, or worse, a sin and a crime. Right wing parents want the right to "teach" their children sex their way (and keep it out of the schools); middle class parents want their children to be discreet about sex (and not disrupt the social standing); rich people can generally get away with whatever they want. In all cases sex is private, not public.

*You Are Not Alone* is a perfect example of how sexuality is viewed differently from culture to culture. Made several years ago for Danish TV, it is the story of a sexual friendship between an 8- and a 13-year-old boy. Following a rather traditional narrative line, the story emerges against the background of a student rebellion in a repressive private school. It's sort of like *Romeo and Juliet* meets *Endless Love* meets *If*. What the film lacks is complexity (it is a rather sweet and simple tale) it regains in portraying a sexual innocence that is refreshing and feels authentic. It addresses the questions of children's rights, child sexuality, and adult repres-

Polymorphous perversity, sex of every possible type. From Broughton's *The Bed*.

sion forthrightly (if somewhat naively), and the sexual scenes between the boys are lifelike and caring.

Now, because of the absurd anti-kiddie porn laws passed several years ago *You Are Not Alone* is probably illegal in many states merely because it shows children being sexual. And yet it was made for Danish television. The best that U.S. television could come up with was Linda Blair (who had already had her body racked by Satan himself) being raped by lesbians with a coke bottle in *Born Innocent*. The shame of *You Are Not Alone* is that it is being shown at a midnight show (because of lack of interest) rather than in fourth grades across the country.

Anti-porn groups are always saying that they are not against sex *per se* (or to quote Kathleen Barry *ipso facto*) but against exploitative sex. Yet how many of them would actually want young children to see *You Are Not Alone*, a film that encourages and shows them how to have sex; a film that takes such a positive attitude towards sexuality that it sacrifices some of its narrative (though not emotional) credibility. Would they see this film as pornographic — it certainly means to incite the audience to sexual activity, both by image and message, — or as "erotic," i.e. "nice." (It should be noted that neither of the young boys in the film has ever made a Calvin Klein ad for tv.)

One of the basic arguments against porn is that it isolates sex from the larger scheme of life: it is just not good art. (Now that's a concept for you: "good art.") Like acceptable sex it is based purely on social attitudes. But re-

continued on page 11



Introductory lesbian sex - basic, but explicit. From Beeson's *Holding*.



## Dirty Show

continued from page 10  
 member this — there may only be one *Mona Lisa*, but there are plenty of good fucks.)

Most of the films at Off the Wall are "art," or at least "arty," which comes close enough. *You Are Not Alone* at least has a broader social sphere so it, too, might slip under the net. But what about a film like *Pier Groups*? There is no getting around it — this is hard core, fuck and suck porno. Directed by NY playwright Arch Brown (*News Boy*), it is beautifully photographed, intelligently done, and always sexually exciting. In fact that's all it is, sexually exciting: no "high art," no redeeming "social value," not even a sustained narrative line to offer you terror and pity. Surely this film will yield some definition of "porno" vs. "erotica." Kathleen Barry, again in *Female Sexual Slavery*, says "where there is any attempt to separate the sexual experience from the total person, that first act of objectification is perversion . . . constructive experience of sex must be based in intimacy" (italics most certainly not mine). *Pier Groups* (which is nothing more than a bunch of gay men having sex on the NY waterfront piers) would have to be not only pornography, but perversion.

And yet, I must confess, I see no difference between this film

and *You Are Not Alone* or the films at Off The Wall. All seem to be celebrations of sexuality — *Pier Groups* most of all because it presumes that you are going to enjoy the excitement it attempts to arouse; many of the Off The Wall films feel that they first have to convince you it's all right.

I will admit that *Pier Groups* may be a less problematic film since it deals with only gay men, and *You Are Not Alone*, although dealing with children's sexuality, does not introduce sex with adults. Many of the Off The Wall films deal with heterosexuality and it is in that area that many anti-porn groups lodge their complaints. I was not pleased by all the Off The Wall films — a bootleg, 1925 animation from a major studio seemed crude and adolescent in its attitude towards sex; obsessed with the penis end of the fucking — although the

heterosexual women and men in the audience seem to love it. *Ass* and *Take Off* (in the first group) seemed at times to get too close to the attitudes they were trying to satirize. But I must admit that I am always leery of depictions of heterosexuality in general because as a gay person I am leery of the institution of heterosexuality. It is not the sexuality which is perverse but the institution under which it must function.

Ours is a deeply anti-sexual culture. I cannot help but feel that when people attack pornography a large part of the attack is because it is sexual. The tactic of separating "porno" from "erotica" feels like it is pandering to respectability — like not letting the drag queens march in your parade, or only inviting the "nice" blacks to your parties. Most people have not been al-

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# Hometown

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"Well, it was a gay woman who had been raped who got things going in the first place. But then various official agencies here decided they didn't want any of the lesbian input into the effort to be made public. We're pretty bitter about that."

"I should guess so!" I reply. "Does that mean the lesbian community here receives no support from the nongay community?"

"No. We receive support from the Women's Center at UNM. And in its own quiet way the city government helps, facilitating meetings, rallies, and so forth. But like I said, Albuquerque has no gay rights ordinance, so everything is low-keyed and not very visible."

"Well, I would like to thank you for being so visible," I comment as we finish our meal. "Not too many people have agreed to meet with me."

"Oh, not everyone's closety here," replies Beth with a grin as we leave the restaurant. "But as I told you, I'm one of the lucky ones, with no reprisals to fear from being out."

In the time remaining to me during my visit, I did in fact manage to talk with two other individuals, both of whom asked to remain anonymous: one a woman lawyer whom I shall call Kit, and the other a medical lab technician whom I shall call Scott.

Kit, who has lived in Albuquerque for over 2 years, tells me what it's like being a gay professional there: "All in all, no one exactly flaunts it. I know about other gay women lawyers in town only by word of mouth, and so far as I'm aware none of them is very open about being gay, at least in the professional community."

"There's no professional organization for gay lawyers, then?"

"No," replies Kit, "although several months ago I did receive a call about an informal luncheon group of gay lawyers who meet to talk about issues. I'm certain there are plenty of gay lawyers in Albuquerque — especially men since there just aren't as many women lawyers in general — but you don't hear about it."

"What about an informal social network?"

"There may be one, but I don't know about it. I work long hours and don't mix much in either legal or gay social life."

"Why are things so quiet here, do you think? Professionally, I mean. After all, there are no longer any sodomy laws in the state."

"Partly, I guess, because the gay legal community in the city and state is so small," Kit answers after a pause. "But I also think there's a pretty strong streak of Catholicism running through the system. Judges, it seems to me, tend to be really conservative around here, and a lot of laywers know they're only going to have a strike against them if they come out as gay."

"What about the other professions? Or the arts?" I ask.

"I'm not in touch with the art community in the city," replies Kit, "and I don't have much contact with the other professions either. But I do know two gay women doctors here. One is very forthright and independent, having her own practice, and a lot of gay women go to her. The other works for a family health clinic, and while she's quite politically active, she keeps her political and work lives distinct. That's about all I can say."

And rounding out my interviews, Scott contrasts conditions for gays in Albuquerque, where he has lived for 2 years, with those in Santa Fe, where he lived for 6 years before that: "Let's begin with Santa Fe, which has a small, extremely wealthy community where almost anything is accepted so long as one is discreet, surrounded by a much larger conservative, Catholic majority. The two don't really mix, and there's quite

a bit of antigay feeling on the part of the Catholics."

"How does that antigay feeling show itself?" I want to know.

"People get beaten up outside the gay bar, for one thing. Or take Fiesta. My lover Billy and I once attended it, and were taunted and pelted with rocks and food by a bunch of 7- or 8-year-old kids for holding hands. No one tried to stop them."

"But gays do manage to live and work there, don't they?"

"Yes. There's even an active gay social life, or at least there was one when I was there. But everything was very quiet. And the one attempt to organize a formal gay group there that I know of collapsed when the woman running it left town."

"Albuquerque, on the other hand, is a much more middle class city where the extremes I found in Santa Fe either don't exist or aren't so much in evidence. I did run into one problem here — I left my previous apartment because of a negative gay attitude on the part of the landlord. But on the whole I find it much easier to live as a gay person in Albuquerque than I did in Santa Fe."

"What about being threatened and nearly assaulted at the march last summer?" I ask. "That couldn't have been any more pleasant for you than being pelted with rocks and food at Fiesta."

"But at least in Albuquerque we were a group and were able to defend ourselves. We're even looking into ways of stopping that harassment in the future. In Santa Fe Billy and I felt completely alone, even though I'm certain there were other gays around."

"So that's how you would describe the difference between gay life in Santa Fe and here? In Albuquerque there's a sense of community?"

"Yes, a sense of community, at least among the Co-Op people and other activists I know. Of course, the Co-Op has its own problems, since sustained commitment to its goals of gay liberation seems to be relatively rare. But still, I have found a sense of community here. Yes, definitely a sense of community."

\* \* \*

"Yes, definitely a sense of community." My interviews finished, my trip to Albuquerque over, these words by Scott continued to run through my mind as I worked afterwards to shape what I had learned about current-day gay Albuquerque into a coherent whole. And the lesson, summed up in a single sentence, was this: Gay liberation has reached the provinces, and has gained more than just a toehold there. For a sense of community was present among the gays with whom I spoke while on my visit — and precisely that sense of community the need for which, however unaware of it I was at the time, had in part caused my restless move to New York City 12 years ago.

This conclusion may seem startling, even elementary, to many gay residents of what I am terming "the provinces" — urban and suburban areas of under 500,000 people — but its psychological importance to me has been immense. For it has allowed me to reappropriate as my own a place I have been unwilling and unable to give up, but in regard to which I had come to feel like something of an exile. And yet, despite the welcome evidence of gay liberation in my hometown, two questions still remain with me from my interviews: Where were gay activists from the indigenous Chicano and Indian communities for me to talk to? And where were native New Mexican gay activists of any other ilk to talk to? Ken Robey had mentioned that the minorities were underrepresented at the Co-Op, but the people I spoke with were to a person Anglo — the Southwest term designating anyone not belonging to the above two minorities — and, moreover, all were immigrants from the East or West coasts.

As I said, I have no answers to these problems, but I have speculated as to possible causes. Most obviously, of course, I

might easily have found native New Mexicans had I gone to the bar to talk. But I was interested in activists and wanted to go through activist channels to meet them. Then too there was the matter of timing — people I tried to contact may have been busy or out of town during the period of my visit. But might there not also have been another factor affecting people's decisions about whether to be interviewed or not? I have in mind the nature of Albuquerque as a city, and my thinking runs along the following lines.

As I indicated above, during the 3½ decades since my birth there, Albuquerque's population has grown from under 95,000 to around 425,000. But as I also noted, that increase did not produce a city along the lines of a New York or a San Francisco. Instead it created many smaller communities, each centered around its own shopping center(s) and park(s) and each often isolated from other such communities by large tracts of land only later filled in with newer housing and shopping facilities. Albuquerque, in other words, grew at a rather dizzying rate, but its member parts usually retained the characteristics of small towns. Then too, the incoming population was of a fairly homogeneous nature, since the growth was largely stimulated by the influx of military and adjunct technical personnel needed to staff the three military bases located in or near the city, and much of that population was subject to periodic Federal security checks.

Now writers as diverse as John Boswell in *Christianity, Social Tolerance, and Homosexuality* and Edmund White and Charles Silverstein in the Introduction to *The Joy of Gay Sex* have linked the rise of a visible gay subculture to the growth of large, urban centers of population, but at least in the short run this process has met with obstacles in Albuquerque. For small, homogeneous communities are hardly conducive to privacy or congenial to feelings of differentness, and security checks are (to say the least) unlikely to promote openness or nonconformity on the part of those subject to them. Moreover, the military/technical immigrants were moving into an area already populated by long-established, relatively homogeneous communities, whose pueblos and barrios possessed and still retain small-town atmospheres. Albuquerque as a geographical entity grew by leaps and bounds, but the emergence of big-city conditions favorable to the development of a more or less open gay subculture lagged far behind.

It is not surprising, therefore, that gay liberation seems to have come to the area from the outside, and that the most uncloseted activists I found were from among those newer arrivals unconnected with the military. For where within the ranks of the longer-standing population could a comfortable identity for lesbians and gay men be forged?

These, as I said, are only speculations, but they are in part supported by my own personal experience: For although not a member of any ethnic minority, I have lived with the overwhelming presence of the military intruding on my activities, and I know the feeling of freedom my move to a large metropolis gave me. If I had stayed in Albuquerque, would I have agreed to talk with a stranger about being gay there? Truthfully, I cannot say. But I do know I would have welcomed any signs of gay liberation. And it is in the Albuquerques of the nation, I am convinced, that a significant portion of the battle for such liberation will have to be fought, until at last the right to love as one wishes is no longer unacceptable in any hometown, however large or small. In this period of backlash and Reaganism such a time may be unforeseeable or even unimaginable. But as I stated earlier, gay liberation has reached the provinces, where it has gained more than just a toehold. How much more than a toehold remains to be seen, but when attempting to ascend what often enough seems like an unscalable height, even a toehold can be encouraging.

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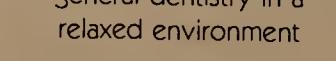
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## Dirty Show

continued from page 11

lowed to explore their sexual feelings, fantasies, or longings to the fullest degree: pornography many times hits too close to home.

Many people are now feeling a new freedom to express and expand their sexuality be it s/m, boylove, or just plain feeling better about "doing it." It would be very unfortunate if people working against pornography caused any hindering of this expression. A new book (soon to be published by Frog in the Well), *Against Sadomasochism: A*

*Radical Feminist Analysis*, has promotion material circulating now that strongly implies that women who have been discussing s/m are not only wrong, but dangerous to the woman's movement. Such movements to silence sexual expression are misguided and will only stop any form of dialogue that is beginning.

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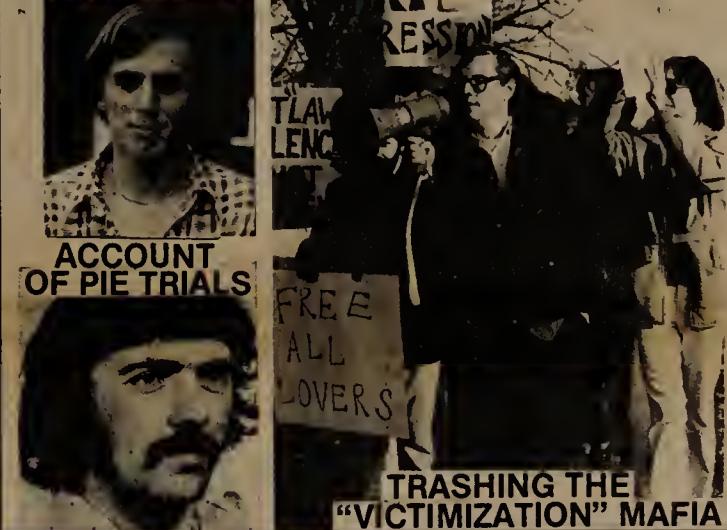
A PUBLICATION OF THE NORTH AMERICAN MAN/BOY LOVE ASSOCIATION

### NAMBLA COUNTERS

### ATTACKS BY D.A., FBI & PRESS

### 6 ARRESTED NATIONALLY COALITION FORMS FOR NAMBLA SUPPORT

### GROAT WINS EARLY PRISON RELEASE



On Sale at these and other bookstores:

Sherman's,  
332 Park St., Baltimore  
E. Side Bookstore,  
St. Mark's Pl., N.Y.C.  
Giovanni's Room,  
345 S. 12th St., Phila.  
A Different Light,  
4014 Santa Monica Blvd., L.A.  
Lambda Rising,  
2012 'S' St., N.W., Wash., D.C.  
Wilde 'N' Stein,  
520-B Westheimer, Houston  
The Paperback,  
1335 Polk St., S.F.  
Glad Day,  
22 Bromfield St., Boston;  
648 Yonge St., Toronto

Or send \$1.50 to:

**NAMBLA**  
PO BOX 174  
Midtown Station  
NYC, NY 10018  
(212) 475-0987

## Is It Wrong For Young Boys To Share Sexual Intimacy With Each Other?



... Addresses the subject of friendship and sexual affection between teenage boys with a directness and uncompromising honesty which is likely to shock many viewers, outrage some, and delight even more.

— Douglas Edwards, *The Advocate*

... Gentle and funny in the best style of Truffaut.

— John Hartl, *Seattle Times*

... A freshly scrubbed soft-core slice of life from Denmark.

— Roger Ebert, *Chicago Sun Times*

**"YOU ARE NOT ALONE"**  
a new Danish film which explores the boundaries between friendship and love in a boys' school...

**"After Hours"**

Fri. & Sat., Sept. 11 & 12  
at 12 Midnight

Boston  
NICKELODEON 1-2-3  
600 Comm Ave 247-2160

# Classifieds

## JUST FRIENDS

2 GWF in Brockton, MA desire to meet GF's in Brockton area for friendship sharing. GCN Box 454. (8)

## PERSONALS

### MOUSIE MOUSIE WILDFLOWER

Vacation is over  
Vacation is done  
Where was the pleasure  
Where was the fun?  
I love you more than moist heat.  
All my love, Porcupine.

Have you enjoyed Maida Tilchen's articles about her Aunt Helen in GCN? On Wed, Sept 9, Maida will read more unpublished letters from Aunt Helen, particularly on lesbian & feminist life in Israel. At Oasis, 355 Boylston St. (Arlington St. Church, Boylston St. entrance). Doors open 7:30-8pm. \$3, women only. (Also, "Lesbians in Fiction" slide show.)

HOOSIER JOHN, this is your ad: Don't just dream it, be it!! On the other hand, life is but a dream . . . In any event, thanks for doing your part in keeping the GCN dream afloat.

—GCN Promotions

**DR. BARBARA ALLEN, Ph.D.**  
Mazel Tov! Would you mind looking at a gaping wound in my political analysis? It's right here above my feminist critique and to the left of my dialectic. But it only hurts when I try to put my theory into practice. Best wishes, Maida, and remember, having a Ph.D. means never having to say you're still writing your diss.

**ARE YOU INTO POSING?**  
Male nude model wanted for private photo portfolio. Boston area also Burlington VT. Outdoor & indoor settings. Color prints provided. Pls send photo & description. GCN Box 455. (8)

**FREE REM DATE LISTING**  
Find Mr. Right by Computer.  
Send SASE for Details to  
RE Main, 70 Government St.  
Kittery, Maine 03904

Dear David from Cambridge: I sincerely apologize for my behavior in Maine on August 16. Please forgive me. Don't let this inexcusable incident inhibit your warm and loving character. Cutthroat Al from York Beach. (8)

LF 27 new to gay life looking for friends and support to ease my way. Will return support many-fold. Am bright, sensitive and caring. GCN Box 456. (8)

**ISOLATED TEEN IN NEED!!**  
Male, 17, 5'8", isolated in small city lkng for gay youth group, penpals, friends. Under 25 preferred, but will answer all. Mike Cesafsky, RT 2, Box 117A, Stanley, Wisconsin 54768. (9)

Hot J/O calls. For info and appl send SASE to Phone Pals, PO Box 2392, Escondido, CA 92025. State age, mention GCN for sample newsletter. (9)

M will share small farm w/M 20-30, work w/small animals. Ex-con seeking rehab. Good for person tired of city. No rip-offs! L. Rivers, RR #1, Box 84, Fiskdale, MA 01518. (9)

**HEATHER**

I'm looking for HEATHER who sang with a socialist-feminist group on Sunday morning, Aug 16 at the Mich. Women's Fest. Pls ask her to call me collect 472-3385. She has my area code & address. Security Sue. (9)

I am Catholic M, 31 yrs, 6'11", 178 lbs, light brn hair, don't smoke, & drink occasionally. Love to dance, but do not care to frequent bars. Lkng for butch companion who is honest, trusting & caring. If interested pls ans to Box 781, Taunton, MA 02780. (11)

**RADCLIFFE LESBIANS**  
Alumnae, students, employees, friends — LARC meeting Sunday, Oct 4 at 11 — potluck — Alumnae House. For info, call Gloria (617) 354-7817. (11)

**MAIDA TILCHEN'S AUNT**  
Maida will read more letters from her aunt on Wed, 9/9 at Oasis, 355 Boylston St. (Arlington St. Church, Boylston St. ent.). Drs open 7:30-8pm. \$3, women only, also "Lesbians in Fiction" slide show.

Reading/discussion group for lesbian/feminists to begin monthly meetings Sept 20 in Western MD. Write to Reading Group, PO Box 1952, Hagerstown, MD 21740. (8)

GM, 5'10", 33, 162, good shape & lks, golden blond but thinning hair, sks a new friend w. some emotional commitment, also in good shape, pref working out. Am into massage, meditation (TM), films, teaching, reading about recent & current history, psychology, social sciences & issues, the nuclear problem & politics. Wd like to meet someone w/similar interests, or complete opposite (mechanical or artistic). No strong pref, but am especially into foreigners, Mediterraneans & Latins. I am and seek a man who is at peace w/self & world. Am not, but enjoy people who are, religiously centered, if not sexually hungup. I am not looking for people who are very hairy, effeminate in manner or voice, or over 38 yrs. I enjoy all kinds of sex, but this is not just a sex ad. 367-0095. Please keep trying. (8)

**SEY AD**  
If you would like to give lesbian/gay input into a sex-positive kids book write Dee Michel c/o GCN, 22 Bromfield St., Boston, MA 02108.

**INVEST IN A DYKE LAWYER**  
A year of GCN salary + Reagan budget cuts = no \$\$\$ for law school for this news editor. Can you help with a long-term, low-interest loan and/or a contribution? Write Denise Sudell c/o GCN. Thanks.

**ROMANTIC THIN TOP MALE**  
Any age needed by W artist own waterfront home south of Boston alone need a friend to trust more than once (617) 472-5576 or GCN Box 436. (10)

**TRASHY LESBIAN PAPERBACKS**  
are featured in a slide tape show, "Lesbians in Fiction," to be presented at the Oasis Club, 355 Boylston St, Boston, on Sept. 9. Pls arrive betw 7:30 & 8pm for admittance. \$3, this is "women only" night. Learn about the history of lesbian novels, see pics of many authors, & the outrageous covers & scenes from the "pulp." (8)

**GAY WOMEN WRITE/MEET**  
Everywhere thru the Wishing Well Magazine & Services. A supportive, confidential family. 7 yr reliable reputation. Intro copy \$4 (mailed discreetly first class). Free Info: P.O. Box 117, Novato, CA 94948. (8)

**NEW ENGLAND WOMEN'S MUSICAL RETREAT**  
Margie Adam, Alix Dobkin, Maxine Feldman, Terry Garthwaite And Many, Many More . . . Concerts, Camping, Food, Workshops, Accessibility for Handicapped, Childcare. Women Only Please. Advance Tickets: \$35/40/48 Labor Day Weekend Cornwall, Connecticut For Info or Tickets SASE to: NEWMR Box 14269, Hartford, CT 06114

### DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box \_\_\_\_\_, 22 Bromfield St., Boston, MA 02108.

### ROOMMATES

Man sks hsehd/living situation in Boston or Conn River Valley area, also surrounding towns. Jim (203) 928-7562. (8)

4 LF sk cooperative, responsible, neat, 5th w/sense of humor. No smk. 2nd & 3rd fls of Allston hse, yard, park, 170 htd. Call soon, 782-8679. (8)

### LARGE WOBURN VICTORIAN

GM sks M or F; sgl or cpl to share lge home on temp basis. \$300/mo inc ht & elec. Own 2-rm suite. Also avail lge bdrm; \$100—same deal. (617) 935-1568 even. (8)

**CLASSY BEACON HILL APT**

on Mt Vernon St, 2 bdm w/frplc deck city view. \$350 ea incl util/ht. Share w/neat reliable considerate masc guy. Box 350, 104 Charles, Boston 02114. (8)

LF sks to share lvg space w/other LFs in Som-Camb area. 25 pls, dlvs, ints, humor, also indep, neat. Call & lets talk. Ann 965-9682 lv message. (8)

JP sk 2 F for supportive feminist hs. Polit & spiritually aware, veg, no smk, drugs or pets, 125 pls util. 522-1209, keep trying. (8)

LF & child skng LF to share lge 3 bdrm duplex apt in Camb near Cent Sq. \$200 pls util. 354-4407. (8)

1 LF sks 2nd LF (self-sufficient, pref 25 pls) to share 2nd fl 2 br apt in JP nr T. Non-smk. Cat or dog OK. \$95 pls util. 369-2140. (8)

GM 25 sks 2 M/F for lge sunny 3 br apt on Belmont/Camb line near T, 5 min Hwy Sq non-smkr 150/mo pls ht, util. Mike 489-3110. (8)

GM lkng for same to share 2 bdrm apt in Bay Village, avail immed. Pref quiet, non-smkr who would be responsible to furnish own rm. 426-0588 before 9:15 a.m. or after 6:30 p.m. (8)

**WKEND HOME? RURAL LIVING?**  
GM quiet ecology-oriented, sks M or F as housemate. Yr own rm in lg hse, rnt negot 75 mi Boston 20 mi Keene, NH. (617) 249-7612 before 9 p.m. (9)

GF writer/musician sks F for 2 br Brighton apt across from T. \$220 each (inc ht). 738-9213 if no ans try 522-8990. (9)

M 28, sks roommate for triple-decker in Dorchester. 288-4626. (9)

**JAMAICA PLAIN**

GWM 38 prof sks similar mature stable to share bright circa 1910, 5½ rm apt in good area \$250 inc util. 522-1341. (10)

**HAMILTON**

GF w/daughter 9, sks GF 30 pls to share hse. Quiet neighborhd, yd, porch & friendly, casual lifestyle. Kids & small pets welcome. \$175 pls share util. 468-3260. (10)

GM sks GM or F to share lg Back Bay apt for 9/1. Lkng for stable friendly person. I am friendly 31 yr old professional. Jim at Watership Inn, 487-0094. (11)

LF 22 sks LF 22-28 for charming, fun 2 br apt in Newton Upper Falls. 225+. May 1. Nr T, Pike, 9, 128. No smokers, cats. Yard, garden, fully furnished. Keill 964-3245, 4-9 pm or 965-3068, days. (c)

2 GF sk 1 GF 24+ for warm & friendly indept apt in Brookline. Rent controlled w/fireplace, in excell shape! 157/mo ht. Smokers OK. No pets or separatists please. Helena Mon-Fri 492-7100 x (w), 232-9068 (h). (8)

GF soc wkr sks warm, indep GF to share spac 2 bdrm apt in Newton w/rplc/porgarden. 200/mo + util. Long walk to T. 277-5970. (8)

4 LF sk 5th for warm supportive home in JP. Great house, garden, porch, near pond, Arbo & T. No more pets. Avail Sept. \$150+. Call us, you'll love us. 522-9760. (8)

3 GM sk respon GM to share S End downtown for now or Sept. 200/mo + util. (617) 482-0965 after 3 pm. (8)

**ROOMMATE FOR 9/1**

Prof GWM looking for M roommate to share 3 bdrm, 2 bath, firpl, patio in Back Bay. 325/mo ht. Avail 9/1. 266-7754. (9)

2 GWF skg 3rd for sharing completely furnished cozy three bdrm ranch in Littleton. 225 inc all. Just bring your bed! GCN Box 453. (9)

Mixed household of 4, M/F, Gay/St sks 1 F to round us out. We are coop, independent, working, supportive. Arlington-Camb. 125 + ht. Jeff/Scott 1-688-6700; Cathy 625-1122. (s)

2 GF sk 1 GF 25 pls 4 priv entry home Littleton, MA. 135 pls ut & wood engy cons, semi-veg, co-op. Not in 2 drugs. Woodstove welcome. 486-3078 aft 6 p.m. (11)

2 GF roommates wanted 2 GF's 20-30 needed Sept 1 to share 3 bdrm apt w/same in Allston. 250/mo per person incl ht/hw. Secure bldg, yr lease, no pets. 783-9320, keep trying! (7?)

**IMMENSE SOMERVILLE LOFT**  
seeks third roommate. Private bedroom & lots of common workspace. \$155/mo incl heat. Call Nancy 628-0617. (c)

### APARTMENTS

Apt for rent, four rms \$140/mo pls ht & utils. Quiet street, Fort Hill close to T. 442-9514 for more info. (8)

Mod new studio in private townhouse. Quiet clean opens to yd own kit w/dw full bath carpet separate entrance or thru hse Brigham Circle \$200 to responsible pers w/refs. Box 656, Rox Crossing, MA 02120 w/fone. (8)

**FREE APT**  
for month of Sept and probably most of Oct. First choice to GCN workers. No smkg, no pets, must be quiet and considerate. You pay own gas & elec and have free use of full floor apt on quiet street in South End while sale negot going on. You must move when new owner takes bldg. This is not a sex ad; no strings. Write about yourself to Box 290, 118 Mass Ave., Boston 02115.

**JP APARTMENT FOR RENT**

Spacious 2-3 bdrm, llv, dln, klt, mod bath, hd wd firs. Frshly painted, energy eff house, con to pub trans. Pref eve calls 522-3743 or dys 524-5464 ask for Lisa. (9?)

**CLASSIFIED AD DEADLINE IS TUESDAY NOON (PRIOR TO SUNDAY PUBLICATION).**

**ALL ADS MUST BE PAID IN ADVANCE.** No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.

**Since we are distributed nationwide, please include your area code if your ad includes a telephone number.**

**Business:** \$6.00 per week for 4 lines (35 characters per line) and 50 cents for each additional line. Headlines are \$1.00 for 25 characters.

**Non-business:** \$4.50 per week for 4 lines (35 characters per line); each additional line 25 cents. Headlines are 50 cents per week for 25 characters.

**If you wish to pick up your mail at the GCN office:** Our hours are 10 a.m. to 6 p.m. Monday through Friday.

**Box numbers** are available at \$1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is \$4.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded for a 3 month period, a \$6.00 charge will be made for the additional time.

**Please Print Neatly**

**Name** \_\_\_\_\_

**Address** \_\_\_\_\_

**Signature** \_\_\_\_\_

**Account No.** \_\_\_\_\_

**Expiration Date** \_\_\_\_\_

**Display classifieds (boxed ads)** \$10 per column inch.

**Number of weeks ad is to run** \_\_\_\_\_

**Please circle one of the following ad categories:**

**ACCOMMODATIONS**

**INSTRUCTION**

**JUST FRIENDS**

**MOVERS**

**PERSONALS**

**REAL ESTATE**

**ROOMMATES**

**Headlines** \_\_\_\_\_

**at \$** \_\_\_\_\_ **per wk.** \$ \_\_\_\_\_

**First 4 lines** . . . . . **at \$** \_\_\_\_\_ **per wk.** \$ \_\_\_\_\_

# Classifieds

**EXPERIENCED DENTAL OFFICE**  
Manager/Sec-Receptionist. Assist exp helpful. Part time growing to full time. A good off mgr must be the dentist's diplomat. We strive to be perceptive & sensitive to the feelings of our patients at all times. Above all we strive to give each patient the best quality dental care in every respect. If interested please call 232-1563, Brookline. (8)

## COLLEGE STUDENTS

Gay oriented hth centr sks student for Medical Billing functions. Inc some Medical Assistant work. Must be eligible for work/study program. Flexible hrs. Part time. 267-7573, 9am-5pm. (8)

Seeking body builder for posing sessions. Pay \$10-25.00/hr. Send pic & measurements to Arrow Video, PO Box 2495, Boston, MA 02108. (8)

## SERVICES

### BELLVILLE ASSOCIATES

Copley Square, Boston  
**FALL OFFERINGS:**  
\* Gay & Lesbian Couples Therapy Group—Monday Evenings Accepted  
\* Therapy Group for Gay Men Wed Afternoons (12:30-2 PM)  
\* Career Assessment for Individuals  
\* Assertiveness Training Course for Gay Men  
\* Assertiveness "Tune-Up"  
Workshop for Members of Past A.T. Groups (Sat Oct 17)  
\* Therapy for Individuals And Couples  
Call (617) 266-1450  
For Initial Appointment

Quality child care in my home on Beacon Hill. Weekdays and some evening hours available at this time. 367-8038, 8-10 am — Barb. (c)

### EXCITING GROWTH POTENTIAL

Therapy Group for Gay Men Now Forming—Days (Also 1 opening for eve group) To Work on Various Life Issues  
**MASS BAY COUNSELING**  
Associates 965-1311  
Dennis Iadarola, MA

**MASTERCARD/VISA**  
Would you like a MASTERCARD or Visa? You may obtain one regardless of your previous credit history. For information send \$20 to Houston Credit Counselors 1713 Westheimer, Houston, TX 77098 Money back guarantee

### PSYCHOTHERAPY GROUP FOR GAY PROFESSIONALS

Therapy group for gay professionals (men) now being formed by a licensed clinical psychologist. Gay & general issues of personal adjustment, relationships, & self-conception. For more info re group call Dr. Meshoulam, 491-3801 or write GCN Box 419. Blue Shield & other health insurance payments accepted. (c)

### WOMEN'S SUBURBAN PSYCHOTHERAPY SERVICES

Individual and Couple Psychotherapy and Referral For Women, Their Friends And Families (617) 861-8824 Lexington, MA

### GAY MALE THERAPIST

Interested in working with men who experience sexual difficulties, have issues with relationships, work, family or socialization skills. I can work w/you individually, in your relationship or in grp. Together we can be creative to bring about the changes you want. Lv message at 262-4194. Charles Hannagan, MA. Insurance accepted. (7)

### MASS. BAY COUNSELING ASSOCIATES

INDIVIDUALS, COUPLES AND GROUP COUNSELING  
ALCOHOL COUNSELING  
HYPNOTHERAPY  
SEX THERAPY  
INSURANCE ACCEPTED  
(617) 965-1311 for appt.

No time to paint, paper, fix it? For quality home repair, restoration, decoration call VIII 265-0348 day or night. (8)

### BELLVILLE AND ASSOCIATES

Copley Square  
Individual, Group & Couples Counseling;  
Career Assessment  
Assertiveness Training  
By & For Gay Men & Lesbians  
(617) 266-1450

### NATICK-FRAMINGHAM AREA

Feminist Therapist  
Experienced, Supportive, Discreet  
Joyce Fishman, RN-AASECT Certified  
Reasonable Fees. 655-8618 Eves.

### COUNSELOR IN CENTRAL NH

For personal growth, career adjustment, couples, problem drinkers, gay fathers, coming out to family, feeling good about yourself. Call after 5pm. Joseph Allen, M.Ed., clinical counselor, Concord, NH (603) 224-6931.

### GCN LESBIAN AND GAY PRISONER PROJECT

WE SEND FREE SUBS, BOOKS (WHEN AVAILABLE) AND RUN PENPAL ADS (THERE'S SOMETIMES A LONG WAITING LIST BECAUSE SPACE IS LIMITED!), AND LITTLE BY LITTLE WE'LL BE LOOKING FOR OTHER WAYS TO SUPPORT LESBIANS AND GAY MEN BEHIND BARS (WITH LETTERS OF PROTEST FOR MISTREATMENT OR DENIAL OF RIGHT TO RECEIVE GCN AND WITH ARTICLES ON THE POLITICS OF "CRIME" AND PUNISHMENT). WE REALLY NEED HELP DOING THESE THINGS. IF YOU CAN HELP WITH YOUR TIME OR A CONTRIBUTION, SEND TO LESBIAN AND GAY PRISONER PROJECT OR CALL MIKE AT GCN. THANKS!

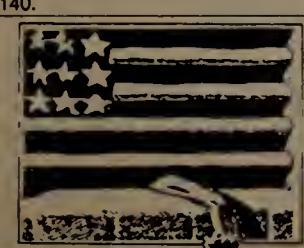
Paralegal ready to help other prisoners with legal aid. (Send postage for replies). Also, would like to write someone out there. I'm very interested in the occult. Dan Goodrich, Box 14, Unit 7, #13304-A, Boise, ID 83707.

I am writing this in hope that you and your readers will find it in their hearts to write to me. I will be down for 21 months and will answer all correspondence. Am interested in art, music, nature, books, education and research into the criminal justice system. Thanks: Terry L. Barkley #C-30333, P.O. Box "A", San Luis Obispo, CA 93404.

18 year old first time in prison would like to relate with people who will try to understand me as a person. I have no hangups and my interests are many. With so many people out there like me, why should 2 suffer loneliness & aloneness? Please write: Steven Molen, #10062, P.O. Box 41, Michigan City, IN 46360.

Wishing to correspond with someone, maybe to become more than just friends. In this world of mello madness there's very few real people out there whom are for real. Jerry D. Watson, #155-533, P.O. Box 69, London, OH 43140.

I am getting out Aug. 25 of this year and need very much to connect with some people who care. Right now I am alone. All I have is my poetry and songs. I need to hear from folks who understand how hard it is to face what is out there. Hope to hear from you soon. Joan BUSHEE, 7 Farrell St., South Burlington, Vermont 05401.



### ARADIA COUNSELING

Now Forming Groups For Women Coming Out Bisexual Women Lesbian Growth and Support Lesbians with Commitments To Boy Children  
LOCATED IN KENMORE SQUARE  
247-4861 x58

## REAL ESTATE

### VERMONT

The hideaway you always dreamed of? 3 acres on a Vt hillside — one rm cabin, no heat, elec or running water, but a year-round mountain stream just 10 yds away. Nearest neighbors almost a mile off. Weston, VT right in heart of Green Mt Nat Forest. Will sell or lease on long term basis. (617) 259-0063. (c)

### GCN SPECIALS

**CASSETTE RECORDERS NEEDED!**  
If you have an old cassette recorder (that works!) which you don't use any more, and would be willing to give to GCN for interviews, etc., please send it to us at GCN, 22 Bromfield St., Boston, MA 02108. Thanks!

### LOST NOTEBOOK

Coming home from NYC, Sunday, June 28, left small, olive-green zippered notebook in women's room in Howard Johnson's in Danbury, CT. It has sentimental value. If found, please contact N. Walker, 22 Bromfield St., Boston, MA 02108 or call (617) 426-4469. Thank you.

## ORGANIZATIONS

### WOMEN PAINTERS GROUP

Forming. Call JILL, 426-4469, days.

### D.O.B.

Support organization for lesbians, 1151 Mass Ave, Camb. Old Camb Bap. Raps every Tues & Thurs, 8 pm. 35+ raps 2nd Weds & last Fri, 8 pm. Softball all Sundays, 3 pm, thru Oct, Magazine Field. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (c)

### NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$20 membership (\$5 limited income) includes Newsletter, NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

### GRAB ITT

Read *In These Times*, the independent national socialist newspaper. Each week brings fresh and responsible socialist analyses of critical issues & unique features. Congressperson John Conyers says we're "invaluable." SF Supervisor Harry Britt supports us. Why don't you read us? 6 mo sub/10.95. In These Times, 1509 N. Milwaukee, Dept A, Chicago, IL 60622. (29) (30x)

### FOCUS

A Journal for Lesbians. America's oldest literary mag for lesbians. 11 yrs continuous publication. Fiction, poetry, reviews, essays, graphics. Quality our only criterion. Submissions as well as subscriptions always welcome. Or come see us, first Weds of the month. 7pm at OCBC, 1151 Mass. Ave., Camb, MA 02138, or DOB office. \$8/yr for 6 issues. \$1.35 + 40c postage for sample copy. \$10/yr for libraries. Plain envelope. For further info (617) 259-0063.

Lonelygay prisoner would like to hear from my brothers out there. I have been here almost 5 years. I don't receive mail from anyone. Please write: Harold Eddie Hall, #37927W, M.C.I., Box OO, Concord, MA 01742.

Looking for a possible long lasting relationship. Getting out in Oct. 82. Interests include weightlifting, sports, T.V., reading, and music. Enjoy the outdoors and quiet evenings at home with someone special. I'm in college and a truck driver by trade. Looking for a strong, truthful, open relationship. Robert Richards, #160-292, P.O. Box 69, London, OH 43140.

Prisoner wants to hear from brothers and sisters out there. Please anybody write. I need to hear from you. Larry Day, #114594, P.O. Box 500, Boydton, VA 23917.

I'm a gay male prisoner originally from Maine and plan to return soon. Would like to hear from people in the Boston area or anywhere else. Mike Seabre, #87883, Camp J-G-4-L-13, Angola, LA 79712.

I need outside communication to discuss gay life and get an understanding of things out there. Thank you. Dwayne Allen Clifton, S.O.C.F., #156-736, P.O. Box 45699, Lucasville, OH 45699.

I am an inmate at the FCI Englewood. I would like to write to other young guys in the Boston/Worcester area. I'm 25 and will be here for about one more year. Will answer all letters. Photo would be nice, can sent also. Kevin Litsey, P.O. Box 1000, Englewood, CO 80110.

I'm a jailhouse lawyer who deals mainly in civil actions and knows of criminal law also. Willing to help any gays, lesbians or straight people. Christopher Ballard, P.O. Box 779, #A148529, Marquette, MI 49855.

This is a hard fight, it takes a lot out of me but I am still in there. I could really use the companionship of some mail to make the days sweeter. Peace, Thomas M. HIGH, p1004. State Correctional Institute, Dallas, PA 18612.

### PLEXUS

San Francisco Bay Area Women's Newspaper since 1974 brings you monthly feminist news, reviews, features, community forum, calendar & more. Subs are just \$8/yr; sample copy \$1. 545 Athol Ave, Oakland, CA 94606. (1/mo)

Monthly calendar of women's events in Maine, New Hampshire and Vermont. \$1 for sample issue. \$7.50 per year. Write: Full Circle, P.O. Box 235, Contook, NH 03229. (15)

### MAIL ORDER LESBIAN

Feminist annotated booklist — send three first class stamps. Womansplace Bookstore, Box GCN, 2401 N 32nd St., Phoenix, AZ 85008. (9/8 or even)

Free lesbian catalog of books, send two 15¢ stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

### HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215)382-3222.

### FEMINIST/LESBIAN LITERATURE

Books & pamphlets by mail. Write for sample list. Alison Meyers, c/o Ziesling Bros, 768 Main St, Willimantic, CT 06226. (8)

### THE BOSTON GAY REVIEW

A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

# Prisoners



TO ALL THOSE WHO, IN AND OUT OF PRISON, FIGHT AGAINST THEIR BONDAGE. (Alexander Berkman, *Memoirs of a Prison Anarchist*)



I am a delight for your appetite. So drop me a line and you will find, "variety is the spice of life"! Very creative Aquarius. Ms. Ella SIMMONS, Box 180 #6193, Muncy PA 17756.

I am writing in regards to finding a nice penpal. Someone I can relate to mentally. I am 25 and a black sister born under sign on Scorpio, looking for a nice friend, color doesn't matter. Send replies to Flora REID, Box 180, Muncy, PA 17756.

Greetings. I am a Capricorn, 25, obsessed with the delightment of my gay way of life. I am seeking a companion, very open minded and intelligent. Age or color doesn't matter. I'm a free spirit awaiting a pleasant response. Patricia CUNNINGHAM, Box 180, Muncy, PA 17756.

I would very much like a penpal to have an open caring relationship with. Please write to Linda SELF #6188, Box 180, Muncy, PA 17756.

I am getting out Aug. 25 of this year and need very much to connect with some people who care. Right now I am alone. All I have is my poetry and songs. I need to hear from folks who understand how hard it is to face what is out there. Hope to hear from you soon. Joan BUSHEE, 7 Farrell St., South Burlington, Vermont 05401.

### JOIN INTEGRITY

Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercer Ave., Dorchester, MA 02124. (617) 262-3057.

In New Jersey, the Gay Activist Alliance /Morris County meets every Monday at 8:30pm using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201)691-0388.

### BOSTON LESBIAN/GAY CATHOLICS

Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston M-F 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON 355 Boylston St, Boston, MA 02114. (c)

### GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

### JONAH COMMUNITY CHURCH OF NEW BEDFORD

Sunday Service: 7:00 pm at First Unitarian Church, Eighth & Union Sts. Rap group Mondays, 7:30' Bible study Tuesdays, 7:30 at the Parsonage: 321 Union St. (617) 997-5601. PO Box L83, New Bedford, MA 02745-0083. God Is Love. (7)

### WORCESTER/CENTRAL MASS.

Gay Men/Lesbians Dignity/Integrity for Catholics & Episcopalians. Call (617) 756-1038 till

# Calendar

## weekly events



**Boston, MA** — Chilfern Mi. Club. Regularly scheduled sports events (with info #s); volleyball (Dec 266-2147); running (825-0181); swimming (227-5363); tennis (744-5498); basketball (236-1914); rollerskating (254-7764).

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Regularly scheduled events: basketball, swimming, volleyball and running. Info: 327-2620.



## sunday

**Boston, MA** — Oasis, a Coffeehouse with entertainment. Tonight: Open hoot. Bring your talents and your instruments and sign up at the door. 355 Boylston St. (chapel entrance) Doors open at 7:30pm. No admittance after 8. \$2.

**Boston, MA** — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar, music. 10:30pm. (WROR, 98.5FM)

**Boston, MA** — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.

**Cambridge, MA** — Women's Non-competitive Softball. Magazine Field. Memorial Dr. and Magazine St. (across from Stop 'n Shop). All women welcome. 3:15-5:15pm. Sponsored by DOB.

**Boston, MA** — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: bring your talents and instruments and sign up at the door. 355 Boylston St. (chapel entrance). 7:30pm. \$2. All are welcome.

**Oceans, MA** — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

## coming events

### Sept. 8 tues

**Boston, MA** — Planning meeting for Sept. 26 action protesting U.S. Immigration discrimination against non-citizen lesbians and gays (see p. 2). 77 Appleton St., near Copley Sq. 7pm. Info: 262-4777 or 661-7223.

### 9 wed

**Boston, MA** — "Lesbians in Fiction," a slide tape show on trashy paperbacks. GCN writer Malda Tilchen will also read unpublished letters from her aunt Helen about lesbian life in Israel. \$3 at the Oesis, 355 Boylston St. Admission: 7:30-8pm. Women only. Info: Malda, 426-4469.

**Cambridge, MA** — Boston NOW Lesbian Task Force meeting at NOW office, 99 Bishop Allen Drive, Central Square. New members welcome. 7pm. Info: 661-6015

**Cambridge, MA** — Lesbian and gay folkdancing's first fall dance. New and old dancers, experienced and not, welcome. 7:30pm, Phillips Brooks House, Harvard Yard. Info: 681-7223.

**Cambridge, MA** — Cambridge Women's Center discussion group on "Myth and Religion." 8pm, 46 Pleasant St., Central Square. Info: 359-8807.

**Greenfield, MA** — Gay Men of Franklin County. Every third Sun. Green River Cafe, Os-good St. 7pm.

**Boston, MA** — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

**Concord, NH** — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1:5pm. Statewide political action group. Info: (603) 485-3144.

**Cambridge, MA** — Merrymount Musical Society, a musical group for gay men and lesbians, and offering informal concerts. Interested musicians (& listeners!) call Mark 236-4888, Rachel 742-7997 or Frank 266-9423.

**Northern VT/NH** — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 926-3618, or write: Box 703, St. Johnsbury, VT 05819.

### monday

**Watertown, MA** — Parents and Friends of Gays meet on the first Monday of the month at 7:15pm sharp. During July and August these meetings will be held at 249 Watertown St. (Rt. 16). Info: 542-5188. Mailing address: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

**Portsmouth, NH** — Seacoast Gay Men. 7pm Info: P.O.Box 1394, Portsmouth 03801.

**Nashua, NH** — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

### tuesday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) is having a new person's orientation meeting every week. This is a chance for newcomers to meet and talk in a small group. 7pm, 128A Tremont St, 4th floor (across from Park St. T stop). Info: 338-9472

**Boston, MA** — Boston Tea Party 2½ meets at Dignity, 355 Boylston St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested parties welcome.

**Bridgewater, MA** — South Shore Lesbian and Gay Alliance meets every Tuesday. Info: 583-8447.

**Burlington, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

### 11 fri

**Portland, ME** — Fall Weekend in the White Mountains for Women, sponsored by the YWCA. Two nights, five meals, advance registration required. Info: (207) 772-1906.

**Boston, MA** — Joe Brainard, of the "New York School" of poets and painters, will read from his latest work, Glad Day Bookstore, 22 Bromfield St., near the Park Street T stop, 8pm, \$2. Info: 723-5787.

### 12 sat

**Boston, MA** — The Boston Alliance of Lesbian and Gay Youth Festival will be held on Clemente Field in the Fenway from noon to 5pm. Games, prizes, food and drink, folkdancing taught. Info: Kevin, 338-9472.

### 13 sun

**Boston, MA** — Spaghetti supper and wine party to benefit the Lesbian and Gay Focus of the People's Anti-War Mobilization. Building for the All-People's Congress in Detroit, Oct. 18-19. 7pm, Arlington St. Church, 355 Boylston St. Info: 424-1176. \$2.50 donation.

### 14 mon

**Cambridge, MA** — Parents and Friends of Gays meeting, Sherrill Hall Episcopal Divinity School, 99 Brattle St. 7:15pm. Info: 426-9371.

**Uxbridge, MA** — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.). Info: 249-7691.

**Cambridge, MA** — Friends Meeting et Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm, 5 Longfellow Park (near Harvard Sq.). Info: 876-6883.

### wednesday

**Boston, MA** — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm, 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

**Boston, MA** — Walk-In VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 287-7573.

**Boston, MA** — Sons of the Suns, a weekly meeting for homeless gay men over 18. Center Club, 48 Boylston St. (second floor). 9:30em. Info: 247-9141.

**Boston, MA** — Massachusetts Gay Political Caucus meets at 7:30pm every 2nd and 4th Wednesday of the month. Info: 471-8404.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**Boston, MA** — N.U. Lambda, Northeastern's social/sport group for lesbians and gay men and their friends, meets every Wednesday at 268 Ell Center. 7pm.

**Hampden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

### thursday

**BOSTON, MA** — GAY COMMUNITY NEWS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS 5:15 AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 426-4469.

**Boston, MA** — Oasis' Club. Food, disco, rap sessions and games. 9pm-4am every Thursday. 79 Broadway St. (Bay Village) In the Downtown Club. Gay club for everyone 18 and over. \$3 membership. Info: 338-8831.

**Boston, MA** — Lesbian and Gay Pride meeting, 128a Tremont St., 4th floor. New members are welcome. Info: 282-4777.

### 15 tues

**Boston, MA** — The National Lawyer's Guild presents "What It Means to be a 'Guild' Lawyer," a talk by attorney Liz Rogers. Boston University Law School, room 870, 7:30. Info: 542-5415.

**Cambridge, MA** — Documentary movie about men who batter women, "To Heve and To Hold," by Mark Lipman. Discussion with filmmaker after, sponsored by Emerge. \$5. Harvard Science Center, room C. Info: 267-7690.

**Cambridge, MA** — Demonstrations of Women's Consciousness Raising groups by Boston chapter of NOW. 99 Bishop Allen Drive, Central Square. 7:30pm.

### 16 wed

**Cambridge, MA** — Documentary movie about men who batter women, "To Heve and To Hold," by Mark Lipman. Discussion with filmmaker after, sponsored by Emerge. \$5. Harvard Science Center, room C. Info: 267-7690.

**Cambridge, MA** — Demonstrations of Women's Consciousness Raising groups by Boston chapter of NOW. 99 Bishop Allen Drive, Central Square. 7:30pm.

### 17 thurs

**Cambridge, MA** — Documentary movie, see Wed 16, above

**18 fri**

**Plainfield, VT** — Biking in Northern Vermont, two full days through the hills of Vermont for women. \$35 includes camping fees. Info: Alternatives for Women in the Environment, RD 1, Box 685, Plainfield, VT 05667 or (802) 426-3874.

**Boston, MA** — North American Boy Love Association (NAMBLA) will meet every 2nd Thursday of the month at Glad Day Book Shop, 22 Bromfield St. (near Park St. T stop) 8pm. (Except during July and August. Next meeting Sept. 9). Info: 542-0144.

**Boston, MA** — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St. Help to organize our resistance to Reaganism in Boston and nationwide at the All-peoples' Congress in Detroit and the National Days of Resistance in November. Info: 424-1176.

**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

**Cambridge, MA** — Lesbians with children, Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance. Social/supper every other Thursday. Info: 583-8447.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

**Worcester, MA** — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

**Cambridge, MA** — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

### friday

**BOSTON, MA** — WE NEED HELP SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND SHARE ENERGY, REFRESHMENTS AND GOOD TIMES!!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

**Hartford, CT** — Your Turf, a weekly drop-in center for gay and lesbian teenagers. 7-9pm at the Hill Center (upstairs), 350 Farmington Ave. Sponsored by the Coalition of Sexual Minorities.

**Pittsfield, MA** — Lesbians United meetings. Info: Women's Services Center, 499-2425.

**Concord, NH** — Central NH Men's Support Group. Meets every Friday eve at 67 Thorndike St. Info: Joe 224-6931.

### saturday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on, 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs eves) or 426-9371 (eves).

**Conway, NH** — New Hampshire Women's Weekend, at the World Fellowship Center, Conway. \$40 includes bed and board, car pools and scholarships available. No pets. Pre-register by Sept. 9. Info: Mary, (603) 625-5785.

**Boston, MA** — Creative works by Boston Gay Men including theater, dance and visual art. Cauldron Theatre, 22 Randolph St. \$3-\$4 suggested donation. Info: 876-8819, mornings.

### 19 sat

**Boston, MA** — Chilfern Mountain Club Weekend in Nantucket. Info: Den, 225-7152.

**Boston, MA** — Charles River Race, 5000 and 10,000 meters along the Esplanade. \$3 entrance fee, which goes to a benefit for GCN. Info: Allen 825-0181.

**Boston, MA** — Chilfern Mountain Club Middle Charles River canoe trip. Info: Wayne, 536-3496 or Judy, 661-1436.

**Westfield, MA** — Chilfern Mountain Club Eastern States Expo. Info: Don-Paul, (401) 647-5112.

**Boston, MA** — Cauldron Theater event, see Friday 18, above.

### Sept 23 sun

**Danvers, MA** — North Shore Gay and Lesbian Alliance presents a Summer Buffet at Flash in the Pan Diner, Rt. 1 North. 6:30 pm. Tickets \$7. 745-9555.

The deadline for Calendar Items is Tuesday at noon for the following issue.